

DĀR AS-SUNNAH CLASSIC COLLECTION

A textbook on orthodox Sunni creed

THE CREED OF IBN ABĪ ZAYD AL-QAYRAWĀNĪ

being a translation of Muqaddimah al-Risālah ibn Abī Zayd al-Qayrawānī

by Imām Abū Muḥammad ‘Abdullāh
Ibn Abī Zayd al-Qayrawānī

(310 - 389 AH)

With Commentary of

Shaikh Aḥmad ibn Yaḥyā al-Najmī (d. 1429 AH)

and accompanying Arabic text.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Imām Abū Muḥammad ‘Abdullāh ibn Abī
Zayd al-Qayrawānī [d.386 AH]

The CREED of
IBN ABĪ ZAYD AL-QAYRAWĀNĪ

being a translation of his
Muqaddimah al-Risālah ibn Abī Zayd al-Qayrawānī



“Nothing is like Him; and He is the
All-Hearing, the All-Seeing.”

al-Shūrā (42): 11

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IBN ABĪ ZAYD AL-QAYRAWĀNĪ

The belief of *Ablu'l-Sunnah wa'l-Jamā'ah*

Imām 'Abdullāh Ibn Abī Zayd al-Qayrawānī

With the commentary of Shaikh Aḥmad ibn Yaḥyā al-Najmī
and accompanying Arabic text
Translation and Notes by Aymān ibn Khālid



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CONTENTS

THE TEXT	11
The Biography of Imām Ibn Abī Zayd al-Qayrawānī	21
The Biography of Shaikh Aḥmad ibn Yahya al-Najmī	25
FORWARD	29
AUTHOR'S INTRODUCTION	36
CHAPTER: That which is Pronounced by the Tongues and Firmly Believed in the Hearts, concerning the obligatory matters of the Religion	42
<i>His saying:</i> Nor is there any (<i>shabīb</i>) like Him, nor any equal (<i>naẓīr</i>) to Him, nor any (<i>walad</i>) offspring for Him; nor any (<i>wālid</i>) parent for Him; nor any (<i>sāhibah</i>) companion or wife for Him, nor any (<i>sharīk</i>) partner for Him	44
<i>His saying:</i> He is the First, there is no beginning (<i>anwalīyyah</i>) to His firstness, and He is the Last, there is no end (<i>ākhirīyyah</i>) to His lastness	46
<i>His saying:</i> Neither His Essence nor His Nature can be described nor encompassed by His creation.	48
<i>His saying:</i> He is <i>al-ʿĀlim</i> (the all-Knowing) <i>al-Khabīr</i> (the all-Aware), <i>al-Mudabbir</i> (the Controller) <i>al-Qadīr</i> (the all-Powerful),	

al-Samīʿ (the all-Hearing) *al-Baṣīr* (the all-Seeing), *al-ʿAlī*
(the Most High) *al-Kabīr* (the Most Great)

	50
<i>His saying:</i> He is everywhere by His Knowledge. He created mankind and He knows what one's inner self whispers to him, and He is nearer to him than his jugular vein	54
<i>His saying:</i> [It is also required to believe, concerning Allāh, that] He (<i>istawaʿ</i>) rose over His Throne	56
<i>His saying:</i> And has an absolute subjugation over what He possesses and owns [i.e. over His kingdom]	58
<i>His saying:</i> [It is also required to believe, concerning Allāh, that] To Him belong the Most Beautiful Names	61
<i>His saying:</i> And the Most Sublime Attributes	65
<i>His saying:</i> His Names and Attributes are Eternal and Everlasting	66
<i>His saying:</i> [It is also required to believe, concerning Allāh, that] He spoke to Mūsā with His speech which is an Attribute (<i>Sifāh</i>) of His Essence (<i>Dhātihī</i>) and not something created (<i>khalq</i>)	68
<i>His saying:</i> He manifested Himself to the mountain and it disintegrated through exposure to His Majesty and Greatness	74
<i>His saying:</i> [It is also required to believe] in <i>al-Qadar</i> (the Divine Decree)	76
<i>His saying:</i> He knows all events beforehand; therefore all events occur in accordance with His Decree	82
<i>His saying:</i> He leads astray whomever He wills by abandoning them through His Justice	85
<i>His saying:</i> He is exalted above there being anything He does not desire in His kingdom	90
<i>His saying:</i> Or that there should be any creator of anything other than Him, the Lord of mankind, the Lord of their actions	92
<i>His saying:</i> He sealed and concluded the divine message, the forewarning and the Prophethood with His sending of His Prophet Muḥammad (ﷺ)	94
<i>His saying:</i> He sent down on him His Wise Book and by means	

of him He explained his upright Religion and guided people to the Straight Path	98
<i>His saying:</i> [It is also required to believe] that the Hour of Judgement is coming	102
<i>His saying:</i> [It is also required to believe] that Allāh, glory be to Him, multiplies the reward of the good actions of His believing servants	107
<i>His saying:</i> Those He punishes with His Fire, He will remove from it because of any <i>īmān</i> they have...	110
<i>His saying:</i> [It is also required to believe that] Allāh, the One free from all imperfections, has (already) created Paradise	114
<i>His saying:</i> He shall honor them by permitting them to look (<i>naẓir</i>) at His Noble Face	116
<i>His saying:</i> This Paradise is the one that He caused Adam - His Prophet and His <i>Khalīfah</i> in His earth - to come down from, based upon what was in His previous Knowledge	118
<i>His saying:</i> He has (already) created Hell and prepared it as an everlasting abode for those who disbelieved in Him	120
<i>His saying:</i> [It is also required to believe] that Allāh, the Blessed and the Most High, will come on the Day of Judgment together with the angels	124
<i>His saying:</i> On that Day, the balances (<i>al-mawāzīn</i>) will be set up for weighing of the deeds of the people	128
<i>His saying:</i> They will be given their records containing their deeds	130
<i>His saying:</i> [It is also required to believe] that <i>al-Ṣirāt</i> [the bridge crossing over the Hell fire] is true and people will cross it	133
<i>His saying:</i> [It is also required to believe] in the <i>Hawḍ</i> (the Pond) of the Messenger of Allāh (ﷺ)	138
<i>His saying:</i> [It is also required to believe] that <i>al-Īmān</i> consists of what you say with the tongue, what you believe sincerely in the heart, and what you do with the limbs	142
<i>His saying:</i> [It is also required to believe] that no Muslim (<i>ablul-qiblah</i>) becomes a disbeliever due to (commission of a) sin	147

<i>His saying:</i> [It is also required to believe] that the Martyrs are alive with their Lord	152
<i>His saying:</i> [It is also required to believe] that the believers are tried and questioned in their graves	156
<i>His saying:</i> [It is also required to believe] that over people are angels who have been assigned	161
<i>His saying:</i> [It is also required to believe] that the best of all generations (in virtue) are those who saw the Messenger of Allah (ﷺ) and believed in him	163
<i>His saying:</i> [Also required of the Muslims is] obedience to the leaders of the Muslims	170
<i>His saying:</i> [Also required of the Muslims is] strict following of <i>Salaf</i> <i>al-Sāliḥ</i> (the Righteous Predecessors) and adhering to the knowledge and guidance which they left behind	178
<i>His saying:</i> [Also required of the Muslims is] abandoning arguing and disputing in the religion	181
<i>His saying:</i> [Also required of the Muslims is] abandoning everything which has been innovated	182

THE ARABIC TEXT	183
THE ARABIC POEM	190
BIOGRAPHICAL NOTE ON THE TEN PROMISED PARADISE	195
[i] Abū Bakr al-Ṣiddīq (d. 13AH)	195
[ii] ‘Umar bin al-Khaṭṭāb (d. 23AH)	196
[iii] ‘Uthmān bin ‘Affān (d. 35AH)	196
[iv] ‘Alī bin Abī Ṭālib (d. 40AH)	197
[v] Sa’d Ibn Abī Waqqās (d. 55AH)	198
[vi] Ṭalḥah Ibn ‘Ubaidullāh (d. 36AH)	199
[vii] al-Zubayr Ibn al-Awām (d. 36AH)	199
[viii] Abū ‘Ubaydah Ibn al-Jarrāḥ (d. 18AH)	200
[ix] Sa’id Ibn Zayd (d. 51AH)	200
[x] ‘Abdur-Raḥmān Ibn Awf (d. 32AH)	201
INDEX OF BIOGRAPHIES	202
INDEX OF THE SECTS	205
INDEX OF ARABIC WORDS	207-208

THE TEXT

With the Name of Allāh, the All-Merciful, the Most Merciful

Abū Muḥammad ‘Abdullāh ibn Abī Zayd al-Qayrawānī, may Allāh be pleased with him and make him pleased, says:

All praise and thanks are due to Allāh who begins the creation of man by His Grace, and fashions him while still being in the womb [of his mother] by His Wisdom. He brings him out into His gentle care and facilitated for him his sustenance; and teaches him what he did not know. Indeed, the grace of Allāh upon him is immense and tremendous.

All praise is due to Him Who directed mankind to recognise His Existence through His signs and left them no excuse [to disobey Him or associates partners with Him or disbelieve in Him] as He conveyed His message to humanity through His Messengers, the best of His creation; henceforth He guided whomever He destined to be guided through His Favour, and he led astray whomever He deemed by His Justice.

All praise is due to Him Who facilitated the path of righteousness

for the believers and opened their hearts to receive His reminders; so they expressed their belief in Allāh [outwardly] through the words that they uttered with their tongues, and through their hearts [inwardly] because they were sincere in their belief and acted upon what was brought forth by the Messengers and the revealed books. And so they learned what He ordained for them and abstained from investigating what is beyond, and sufficed with what is made lawful for them, therefore they abstained from the unlawful.

May Allāh assist both us and you in taking care of what He has entrusted us with and in holding to His legislated laws.

You have asked me to write a short treatise for you about what is obligatory in the religion - those things which should be pronounced by the tongue and believed by the heart and done by the limbs, as well as to include therein the acts of Sunnah related to the religious obligations - the confirmed (*mu'akkadah*), the optional (*naflah*) and the desirable (*rāghibah*), and to mention some of the morals and etiquettes related to these. Moreover, you asked me to mention some key principles and derived judgements in jurisprudence (*fiqh*) according to the *madhhab* and way of Imām Mālik ibn Anas (may Allāh have mercy on him). And to add some explanatory comments taken from the scholars well-versed in jurisprudence; and those who are learned in exegesis. You explained that your reason for asking me to compose this treatise is the desire to teach these things to children the same way you teach them the letters of the Qur'ān; so that their hearts acquire a sound understanding of Allāh's religion and law at an early age - to relish its blessing and bask in its grace.

Having considered that, I decided to comply with your request out of the same hope of gaining for both myself and you of the reward promised to whoever teaches the religion of Allāh or calls to it.

You should know that the most upright heart is one which is the most retentive when it comes to absorbing goodness, and that the heart most likely to hasten towards a good deed is one that has not yet been exposed to evil.

The thing that the people of advice are most concerned about and which those who desire its reward most want is to put good into the hearts of the children of the believers so that it becomes firmly established in them; and to make them comprehend what the tenets of religion and the limits of the *Shari'ah* are in order that they may be satisfied with that and to make them realise those things in the religion which their hearts have to accept and their limbs are required to do.

Moreover, [to impress upon us the need] to educate them of what their hearts should believe in and what their limbs should act upon, for it has been narrated that '*Teaching the book of Allāh to children extinguishes the anger of Allāh*' and that '*Teaching something to a child leaves a impression lasting that is as indelible as the marks of carving on a rock.*'

Therefore, having said that, I included herein that which children will benefit from memorising, and attain honour for acquiring, and shall receive joy for believing in and acting upon, by the permission of Allāh. It was related that the Prophet (ﷺ) ordered us to command our children to pray when they reach the age of seven, and to discipline them should they be lax in it, from the age of ten, and to separate the beds of boys and girls at such an age. Similarly, they should be taught before they reach puberty what Allāh has ordained upon His slaves, be it an action or a saying, so that by the time they reach the age of puberty, Allāh's commandments become firmly entrenched in their hearts, they become well-acquainted with them, and are able to practice them with comfort and ease. Indeed, Allāh has made certain beliefs obligatory for the heart and certain acts of

obedience obligatory for the limbs.

I shall proceed to explain to you in detail all that I have mentioned in chapters so that it will be easier for those who are studying it to understand, if Allāh wills - it is Him we ask for guidance and Him we ask for help. And there is no power or strength except in Allāh, the Most High, the Great. Māy Allah send abundant blessing of peace upon our master, Muḥammad His Prophet, and his family and Companions.

Chapter: That which is Pronounced by the Tongues and firmly Believed in the Hearts, concerning the obligatory matters of the Religion

These obligatory matters include believing in the heart and expressing with the tongue that Allāh is One and there is no deity worthy of worship except Him. Nor is there any (*shabīh*) like Him, nor any equal (*naẓīr*) to Him, nor any (*walad*) offspring for Him; nor any (*wālid*) parent for Him; nor any (*sāhibah*) companion or wife for Him, nor any (*sharik*) partner for Him.

He is the First, there is no beginning (*amwalīyyah*) to His firstness, and He is the Last, there is no end (*ākhirīyyah*) to His lastness.

Neither His Essence nor His Nature can be described nor encompassed by His creation. The thoughtful will only reflect upon His signs, while abstaining from delving into, or attempting to investigate the reality of His Essence. [Allāh said], “*and they encompass not a thing of His knowledge except for what He wills. His (Kursi) foot-stool extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.*” [*al-Baqarab* (2): 255].

He is *al-ʿAlīm* (the all-Knowing) *al-Khabīr* (the all-Aware), *al-Mudabbir* (the Controller) *al-Qadīr* (the all-Powerful), *al-Samīʿ* (the all-Hearing)

al-Baṣīr (the all-Seeing), *al-ʿAlī* (the Most High) *al-Kabīr* (the Most Great). He is above His Majestic Throne by His Divine Being. He is everywhere by His Knowledge.

He created mankind and He knows what his self whispers to him, and He is nearer to him than his jugular vein. “*No leaf falls without him knowing of it nor is there any seed in the darkness of the earth, nor any wet thing nor any dry thing, that is not in a clear book.*” [*al-Anʿām* (6): 59]

[It is also required to believe, concerning Allāh, that] He rose (*istiwaʿ*) over His Throne and has an absolute subjugation over what He possesses and owns [i.e. over His kingdom].

[It is also required to believe, concerning Allāh, that] to Him belong the Most Beautiful Names and Most Sublime Attributes. His Names and Attributes are eternal and everlasting. He is Highly Exalted above any of His Attributes (*Ṣifāt*) ever having been created or any of His Names (*Asmāʾ*) being *muhḍathbah* (something which came into existence, after having not existed).

[It is also required to believe, concerning Allāh, that] He spoke to [Prophet] Mūsā with His speech which is an Attribute (*Ṣifāh*) of His Essence (*Dhātihī*) and not something created (*khalq*). He manifested Himself to the mountain and it disintegrated through exposure to His Majesty and Greatness.

[It is also required to believe that] the Qurʾān is the speech of Allāh, it is neither (*maklūq*) created to eventually vanish (*yabīd*) nor the (*ṣifāh*) attribute of something (*maklūq*) created which must therefore come to an end (*yanfadh*).

[It is also required to believe in] *al-Qadar* (the Divine Decree), the good of it and the bad of it, the sweet of it and the bitter of it. All

of this has been decreed by Allāh, our Lord. The measures of all matters are in His Hand, and its source is from His *Qadā'* (His execution of what He decrees). He knows all events beforehand; therefore all events occur in accordance with His Decree. Allāh's Knowledge encompasses all actions and sayings of His slaves before they come into existence, and everything happens by His permission. "*Does not He who creates know, when He is the Most Kind and the All-Aware.*" [*al-Mulk* (67):14]

He knew everything before its existence; then it came to pass in accordance with His Decree. He leads astray whomever He wills by abandoning them through His Justice, and He guides whomever He wills by directing them to success, by His Favour and Grace. Consequently, everyone is eased by Him to what He already has knowledge of and has previously decreed as to whether they are to be among the wretched or the fortunate.

He is exalted above there being anything, He does not desire in His kingdom, or that there should be anything not dependant on Him, or that there should be any creator of anything other than Him, the Lord of mankind, the Lord of their actions, the One who decrees their movements and the time of their life-spans.

[It is also required to believe that] He sent the Messengers to mankind in order to establish the proof against them.

He sealed and concluded the divine message, the forewarning and the Prophethood with His sending of His Prophet Muḥammad (ﷺ), whom He made the last of the Messengers, to serve as a warner, a giver of glad-tidings and a caller to Allāh, with His permission, to illuminate and guide mankind.

He sent down on him His Wise Book and by means of him He

explained his upright Religion and guided people to the Straight Path.

It is also required to believe] that the Hour of Judgement is coming and there is no doubt about it and that Allāh will resurrect whoever dies; just as He brought them (into being) in the beginning, so shall they be brought into being.

[It is also required to believe that] Allāh, glory be to Him, multiplies the reward of the good actions of His believing servants. He pardons them for their major sins by virtue of their repentance (*taubah*) and He forgives them for their minor sins by virtue of their avoidance of the major sins. Those who do not repent of their major sins become subject to His will, *“Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allāh has certainly fabricated a tremendous sin.”* [al-Nisā’ (4): 48]

Those He punishes with His Fire, He will remove from it because of any *īmān* they have and by this He will cause them to enter His Paradise. Allāh said, *“Whoever does an atom’s weight of good will will see it. And whoever does an atom’s weight of evil will will see it”* [al-Zalzalah (99):7-8]

He will also remove from the Fire - due to the intercession of the Prophet (ﷺ) - whoever he intercedes for, from those who have committed major sins amongst his nation.

[It is also required to believe that] Allāh, the One free from all imperfections, has (already) created Paradise. He has prepared it as an everlasting abode for His friends (*awliyā’*), wherein He shall honour them by permitting them to look (*nāẓirah*) at His Noble Face. This Paradise is the one that He caused Adam - His Prophet and His *Khalīfah* in His earth - to come down from, based upon what was in

His previous Knowledge.

He has (already) created Hell and prepared it as an everlasting abode for those who disbelieved in Him, denied His signs, His Books and His Messengers and He keeps them veiled from seeing Him.

[It is also required to believe that] Allāh, the Blessed and the Most High, will come on the Day of Judgment together with the angels, rank upon rank. All the different peoples are confronted with their accounts, He will then recompenses them (according to what they did), reward them (for their good actions) and punish them (for their evil actions).

On that Day, the balances (*al-mawāzīn*) will be set up for weighing of the deeds of the people, “*And those whose scales are heavy [with good deeds] - it is they who are the successful. But those whose scales are light - those are the ones who have lost their souls, [being] in Hell, abiding eternally.*” [*al-Mu'minūn* (23):102-103]. They will be given their records containing their deeds; hence, those who will be given their records in their right hands, will be judged with an easy account, but those who will be given their records behind their backs, will enter a Fire.

[It is also required to believe that] *al-Ṣirāṭ* [the bridge crossing over the Hell fire] is true and people will cross it accordance with their deeds. Their speed in crossing it differing according to their deeds (in their worldly life); hence those who manage to survive crossing it shall do so with varying degrees of swiftness [and hardship]. On the other hand, there shall be others whose deeds shall cause their ruin, causing them to be cast into Hell.

[It is also required to believe in] the *Ḥawḍ* (the Pond) of the Messenger of Allāh (ﷺ) where his nation will come and drink from it. Whoever drinks from it will never thirst again, and those who changed

and altered the religion shall be driven away from it.

[It is also required to believe] that *al-Īmān* consists of what you say with the tongue, what you believe sincerely in the heart, and what you do with the limbs. It increases with obedience, and decreases with disobedience. The statement of belief is not complete without action. Neither the statement nor actions are complete without sincere intention. Furthermore, neither the statement, nor actions, nor intention are complete unless they are in accordance with the Sunnah.

[It is also required to believe that] no Muslim (*Ablul-Qiblah*) becomes a disbeliever due to (commission of a) sin.

[It is also required to believe that] the Martyrs are alive with their Lord, receiving provision. The souls of the fortunate remain in bliss until the day they are raised up again. The souls of the wretched are tormented until the Day of Judgement.

[It is also required to believe that] the believers are tried and questioned in their graves, *“Allāh makes those who believe firm by giving them firm words in the life of this world and the next world. And Allāh sends astray the wrongdoers. And Allāh does what He wills.”* [Ibrāhīm (14):27]

[It is also required to believe that] over people are angels who have been assigned to accompanying them at all times; whose only duty is to record people’s deeds. Nothing of their deeds is absent from the Knowledge of their Lord. And that the angel of death takes the souls of the people by the permission of his Lord.

[It is also required to believe that] the best of all generations (in virtue) are those who saw the Messenger of Allāh (ﷺ) and believed in him, then [the next best generation are] those who followed them.

The best of the Companions of the Prophet (ﷺ) are the Rightly Guided Khalifahs: Abū Bakr [al-Siddīq], then ‘Umar [ibn al-Khaṭṭāb], then ‘Uthmān [ibn ‘Affān] and then ‘Alī [ibn Abī Ṭālib] - may Allāh be pleased with all of them.

[Know that] no one of the Companions of the Messenger of Allāh (ﷺ) should be mentioned except the best of what may be said about them, while refraining from the mention of the differences that occurred between them.

[Know also that] of all the people, they have the most right that a way out (an excuse) should be found for them, and that one thinks the best of them (having a good opinion of them).

[Also required of the Muslims is] obedience to the leaders of the Muslims - whether they be those who are responsible for the affairs of the Muslims or the Scholars.

[Also required of the Muslims is] strict following of *Salaf al-Ṣāliḥ* (the Righteous Predecessors) and adhering to the knowledge and guidance which they left behind; and seeking forgiveness for them.

[Also required of the Muslims is] abandoning arguing and disputing in the religion.

[Also required of the Muslims is] abandoning everything which has been innovated by *al-muḥdithūn* (those who innovate in the Religion).

THE AUTHOR

Imām Ibn Abī Zayd al-Qayrawānī

His Name and Lineage

Al-Dhahabī said: 'He is the eminent exegete and jurist, the role-model, and the highly-esteemed scholar of North Africa, Abu Muḥammad 'Abdullāh ibn Abī Zayd ibn 'Abdu'l-Raḥmān al-Nafazī al-Qayrawānī al-Mālakī.'

His Birth

He was born in the city of Al-Qayrawān (in present day Tunisia) in the year 310AH.

His Upbringing

He sought knowledge since he was a child whereby he later become known as the head of knowledge and possessed authority in this life, as Al-Qāḍī 'Iyaḍ said. Students of knowledge travelled to

him from all regions just to learn from his knowledge and so his followers were numerous. His close students excelled in knowledge. His superb scholarship in the Mālikī *Madhhab* could be noted through his authored books that are circulated everywhere, causing him to be known as the “*Young Mālik*”, meaning, he is the other version of Imām Mālik.

His Creed

Al-Dhahabī said, ‘He, may Allāh have mercy on him, was upon the way of the *Salaf* (the righteous predecessors) concerning the fundamentals of religion. Neither did he philosophise nor cerebrate nor render the actual meanings of religious texts. We seek success from Allāh.’

His Teachers

He had the honour to learn directly from numerous scholars and exegetes, the following list includes the names of some of his teachers:

- Muḥammad ibn Masrūr al-Ḥajjām
- Muḥammad ibn al-Fath
- Al-Ḥasan ibn Naṣr Al-Basūsī
- And many more

His Students

Having the privilege of learning directly from eminent scholars while possessing superb skills qualified his students to enjoy a high-

quality education. Some of the names of scholars and people of knowledge who received knowledge from him are:

- ‘Abdu’l-Rahīm ibn al-‘Ajūz, the jurist
- ‘Abdullāh ibn Ghālib al-Sabtī
- ‘Abdullāh ibn al-Walīd ibn Sa’d al-Anṣārī
- Abū Bakr Aḥmad ibn ‘Abdu’l-Rahmān al-Khawlanī
- And many more

His Works

- *Kitāb al-Nawādir wal Ziyādāt* - it comprises of a hundred chapters.
- He abridged the famous book ‘*Al-Mudawwanah*’.
- *Kitāb Al-Iqtidā bi Madhhab Mālik*
- *Kitāb Ijāz al-Qur’ān*
- *Al-Risālah fī al-Radd al-Qadariyyah* - A letter refuting the Qadari sect
- The introduction of his letter about *Tawḥīd* which is included in his book, ‘*Al-Risālah fī Fiqh Madhhab Imām Mālik*’.
- And much more

It is said that he authored this famous letter when he was 17 years old. He was known for his sacrifice and spending on students of knowledge which added more honour to his eminency in knowledge and good deeds.

His Death

Al-Habbāl said, ‘He passed away on the 15th of Sha‘bān, in the year 386AH (997CE) and some poets composed poems in his memory.’

His Biography

His full biography can be found in the following sources:

- *Sīyar A'lām Al-Nubalāb* (17/10)
- *Tadhkiratul Huffāẓ* (3/1021)
- *Shadharāt Al-Dhabab* (3/131)
- *Mu'jam Al-Mu'alifin* (6/73)
- *Al-Dibāj al-Madhbab* (p. 136-138)

THE BIOGRAPHY OF THE EXPLAINER

Shaikh Aḥmad ibn Yaḥya al-Najmī

His Name and Lineage

He is the noble Shaykh, the *'Allāmah*, the *Muḥaddith*, the *Faqīh*, Aḥmad Ibn Yaḥyā Ibn Muḥammad Ibn Shabīr al-Najmī Āli Shabīr from Banī Hummad, one of the well known tribes of the district of Jāzān.

His Birth

He was born in the village of Najāmiyyah on the 22nd of Shawāl of 1346H and was raised in the house of his two righteous parents - which have no equal in comparison.

His Educational Upbringing

He first read the Qur'ān to Shaikh 'Abdu Ibn Muḥammad 'Aqīl al-Najmī. Then he read it to Shaikh Yaḥyā Faqīh 'Abasī, who was from Yemen and who had come to Najāmiyyah and stayed there. In 1360H,

Shaykh joined the *Madrasah Salafīyyah* and recited the Qur'ān, this time under the order of Shaykh 'Abdullāh al-Qar'āwī to Shaykh 'Uthmān Ibn 'Uthmān Hamlī. This was such that he recited the entire Qur'ān to him with *tajwīd* and memorised the books '*Tuḥfatul-Atfāl*', '*Hidāyatul-Mustafīd*', '*Thalāthatul-Usūl*', '*al-'Arba'in an-Nawawīyyah*' and '*al-Ḥisāb*.' And he perfected the discipline of handwriting.

Then he read to the Shaykh the following books: '*ar-Rahībah*' concerning Laws of Inheritance, '*al-Ājrūmīyyah*' concerning Arabic Grammar, '*Kitāb at-Tawḥīd*', '*Bulūgh al-Marām*', '*al-Bayqūnīyyah*', '*Nukbbat-ul-Fikr*' with its explanation '*Nuzbat-un-Nadhr*', '*Mukhtasarāt fī Sīrah*', '*Tasrīf al-Ghazī*', '*al-'Awāmil fī an-Nabw*', '*al-Waraqāt*' concerning the Principles of Fiqh, and '*al-'Aqīdah at-Taḥāwīyyah*'. He also studied parts of the book '*al-Alfīyyah*' of Ibn Mālik and '*ad-Durar al-Bahīyyah*' with its explanation '*ad-Darārī al-Madīyyah*' concerning Fiqh - both of which are written by Imām al-Shawkānī, *rahīmahullāh*.

In 1364H, Shaykh 'Abdullāh gave him the *ijāzah* (religious authorisation) to report from *al-Ummahāt As-Sitt* (ḥadīth Books).

In 1369H, he studied under Shaykh Ibrāhīm Ibn Muḥammad al-'Amūdī *rahīmahullāh*, the Judge of Sāmitah at that time, two books - '*Islāh al-Mujtami'a*' and the book of Shaykh 'Abdu'l-Rahmān Ibn Sa'ādī *rahīmahullāh* on Fiqh, which is arranged in the form of question and answer, entitled: '*al-Irshād ilā Ma'rīfat-il-Abkām*.'

He also studied under Shaykh 'Alī Ibn al-Shaykh Ziyād al-Somālī at the order of Shaykh 'Abdullāh al-Qar'āwī, the subject of Grammar, studying the book '*al-'Awāmil fīn-Nabwi Miṣṣab*', as well as other books on Grammar and Morphology.

His Teachers

Some of his teachers are the following:

- Ibrāhīm Ibn Muḥammad al-‘Amūdī
- Ḥāfiẓ Ibn Aḥmad al-Ḥakamī
- ‘Abdullāh al-Qar’āwī
- ‘Abdu Ibn Muḥammad ‘Aqīl al-Najmī
- ‘Uthmān Ibn ‘Uthmān Hamlī
- ‘Alī Ibn al-Shaykh Ziyād al-Somālī
- Muḥammad Ibn Ibrāhīm Āl al-Shaykh
- Yaḥyā Faqīh ‘Abasī al-Yemenī
- ‘Abdul-‘Azīz Ibn ‘Abdullāh Ibn Bāz

His Students

He has many students and from among his students are:

- Rabī‘ Ibn Hādī al-Madkhālī
- Zayd Ibn Muhammad Hādī al-Madkhālī
- ‘Alī Ibn Nāsir al-Faqīhī
- And many others

His Books

The Shaykh has written many books, some of which have been printed and some which have not. From his books are:

- *Awdabul-Isbārah fil-Radd ‘alā man abāba al-Mamnū‘ min al-Ziyārah*
- *Ta’sisul-Abkām Sharḥ ‘Umdatul-Abkām*

- *Tanzīhush-Sharī‘ah ‘an Ibābatil-Aghbānī al-Khalī‘ah*
- *Risālatul-Irshād ilā Bayānīl-Haqq fī Ḥukmil-Jihād*
- *Risālatun fī Ḥukmil-Jabr bil-Basmalah*
- *Fathur-Rabb al-Wadūd fil-Fatāwā war-Rudūd*
- *al-Mawrid al-‘Adb‘b az-Zilāl fīmā intaqada ‘alā ba‘adil-manābij ad-da‘wiyah min al-‘Aqā‘id wal-‘A‘amāl.*

His Death

After complications during a simple operation he lost the ability to speak and would continue in and out of a coma. He remained confined to bed for a year until he passed away on the 23th of July 2008. May Allāh have mercy on his soul and grant him Paradise and make this work a source of benefit for him.¹



¹ Edited and adapted from the introduction of Shaikh al-Najmī’s book: *‘al-Mawrid al-‘Adb‘b az-Zilāl fīmā intaqada ‘alā ba‘adil-manābij* [pp. 4-10]. Translator: al-manhaj.com

FORWARD

All praise is due to He who created mankind by His Grace, and formed their images while still being in the wombs [of their mothers] by His Wisdom.^[1] All praise to Him as He is the One Whom introduced mankind to their companions^[2] and facilitated their sustenance^[3] and taught them a knowledge they had not known before.^[4]

Indeed, the grace of Allāh upon mankind is immense and tremendous.^[5] All praise is due to Him Who directed mankind to recognise His Existence through His signs^[6] and left them no excuse [to disobey Him or associates partners with Him or disbelieve in Him] as He conveyed His message to humanity through His Messengers, the best of His creation; thenceforth He guided whomever He destined to be guided through His Favour, and he led astray whomever He deemed by His Justice.^[7]

All praise is due to Him Who facilitated the path of righteousness for the believers and opened their hearts to receive His reminders; so they expressed their belief in Allāh [outwardly] through the words that they uttered with their tongues, and through their hearts [inwardly] because they were sincere in their belief and acted upon

what was brought forth by the Messengers and the revealed books.^[8] So they learned what He ordained for them^[9] and abstained from investigating what is beyond, and sufficed with what is made lawful for them, therefore they abstained from the unlawful.^[10]

Explanation

[1] Allāh conferred His favour upon humankind by creating them and imparting to them knowledge; Hence, He, The Exalted, said,

الرَّحْمَنُ ۙ عَلَّمَ الْقُرْآنَ ۚ خَلَقَ الْإِنْسَانَ ۚ عَلَّمَهُ الْبَيَانَ ۚ

“The Benevolent [to believers], Taught the Qur’ān, Created man [And] taught him eloquence.”

[*al-Rahmān* (55): 1-4]

He also said,

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ
فَقَالَ أُنَبِّئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ۝

“And He taught Adam the names - all of them. Then He showed them to the angels and said, ‘Inform Me of the names of these, if you are truthful.’”

[*al-Baqarah* (2): 31]

These *ayāt* indicate the divine care, compassion, and mercy of Allāh that He has bestowed upon mankind; He initiated the process of man’s creation in the womb then shaped his image into the best form and proportion. Allāh, Most High, said,

هُوَ الَّذِي يُصَوِّرُكُمْ
فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾

“It is He who forms you in the wombs however He wills.
There is no deity except Him, the Exalted in Might, the Wise.”
[*Al-‘Imrān* (3): 6],

and He said,

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾

“In whatever form He willed has He assembled you”
[*al-Infītār* (82): 8],

and He also said,

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾ ثُمَّ رَدَدْتُهُ أَسْفَلَ سَافِلِينَ
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾

“We have certainly created man in the best of stature; Then
We return him to the lowest of the low, Except for those
who believe and do righteous deeds, for they will have a re-
ward uninterrupted.”

[*al-Tīn* (95): 4-6]

These *ayāt* furnish us with knowledge regarding Allāh’s actions, and they inform us that it is who He created the human being and endowed him with the best image and the best proportions.

[2] The meaning is: given the fact that Allāh created man weak in nature, He inculcated in his parents the attributes of instinctive kindness and compassion that they show towards him, so that he would be cared for and looked after by them.

[3] He provides nourishment for the newly born infant through his mother’s milk, then as he starts teething and undergoing different stages of growth and development, He provides him with different types of

foods that best complement his developmental state.

[4] I have previously pointed out the ayāt which indicate a similar meaning. The following ayāt are also carry the same connotation; Allāh, Exalted be He, said,

أَقْرَأْ بِسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ أَقْرَأْ وَرَبُّكَ
الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

“ Read: by the name of thy Lord who created, Created man from a clot. Read: And your Lord is the Most Bounteous, Who taught by the pen, Taught man that which he knew not”

[*al-'Alaq* (96): 1-5]

[5] His grace upon man is manifest; He endowed him with the organs and faculties of seeing and hearing, a tongue that can articulate and a mind that can rationalize, and limbs for interacting with his surroundings, and for mobility.

[6] In other words, He enlightened mankind of the Wisdom and Omnipotence of their Lord, and to let them know that He created them for His worship alone. Allāh, Most High, said,

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا
السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿٣٦﴾ أَمْ عِنْدَهُمْ خَزَائِنُ
رَبِّكَ أَمْ هُمُ الْمُصَيِّرُونَ ﴿٣٧﴾

Or were they created by nothing, or were they the creators [of themselves]? Or did they create the heavens and the earth? Rather, they are not certain.! Or have they the depositories [containing the provision] of your Lord? Or are they the controllers [of them]?”

[*Qur'ān*, 52: 35-37]

[7] The author, may Allāh encompass his soul with His Mercy, asserts in

this statement that Allāh, Exalted be He, sent to people messengers from their own kind, that is - sons of Adam - to invite them to monotheism i.e. to acknowledge and admit that He Alone is the One and Only deity, and that they are to worship Him alone. The author additionally intends to remind people the real purpose behind the creation of mankind is for them to worship Allāh; Allāh says,

يٰۤاٰدَمُ اِمَّا يٰۤاَتَيْتَكُمْ رُسُلٌ مِّنْكُمْ يٰۤقُصُوْنَ عَلَيْكُمْ اٰيٰتِيْ فَمِنَ
 اتَّقٰى وَاٰصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٣٥﴾ وَالَّذِيْنَ
 كَذَّبُوْا بِآيٰتِنَا وَاَسْتَكْبَرُوْا عَنْهَا اُولٰٓئِكَ اَصْحٰبُ النَّارِ هُمْ
 فِيْهَا خٰلِدُوْنَ ﴿٣٦﴾

“O children of Adam, if there come to you messengers from among you relating to you My verses, then whoever fears Allāh and reforms - there will be no fear concerning them, nor will they grieve.. But the ones who deny Our verses and are arrogant toward them - those are the companions of the Fire; they will abide therein eternally.”

[*al-A'raf* (7): 35-36]

He also said,

وَمَا اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ اِلَّا نُوْحٰى اِلَيْهِ اَنْهٗ لَا اِلٰهَ
 اِلَّا اَنَا فَاَعْبُدُوْنِ ﴿٢٥﴾

“And We sent not before you any messenger except that We revealed to him that, ‘There is no deity except Me, so worship Me.’”

[*al-Anbiya'* (21): 25]

and

وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ ﴿٥١﴾

“I created the jinn and humankind only that they might worship Me.”

[*al-Dhariyat* (51):56].

Toward the end of his statement the author clarifies that mankind, after receiving the Divine injunctions, have become divided into two groups; a group that followed the messengers, believing in what they have brought [from their lord] and therefore were the guided party, and a group that rejected the divine commandments and hence were amongst the misguided and forsaken. That being said, Allāh guided those whom He directed to success through His Grace, and misguided those whom He abandoned out of His Justice. He, The Exalted, said,

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ
وَأَجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَن هَدَى اللَّهُ وَمِنْهُمْ مَن
حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الْمُكذِبِينَ ﴿٣٦﴾

“And We certainly sent into every nation a messenger, [saying], ‘Worship Allāh and avoid Taghut.’ And among them were those whom Allāh guided, and among them were those upon whom error was [deservedly] decreed. So proceed through the earth and observe how was the end of the deniers.”

[*al-Nahl* (16): 36]

[8] The author explains in detail the components of *imān*, which is the conformance of the heart, the tongue, and the limbs to what it necessitates. Having *imān* requires the heart to believe, to have faith and to profess, and the tongue to utter that which conforms to the belief of the heart, and the limbs of the body to act in accordance with what they are commanded to do and what they are commanded to abstain from.

[9] This means: They learned what He ordained upon by virtue of the legislation of *imān*; they acquired the knowledge they were meant to seek, and they did not delve into matters that were beyond the limit that He set for them with respect to His Supreme Names and Attributes. Thus, whatever He revealed to them concerning His Names and Attributes - which

does not include the modalities of these Names and Attributes - sufficed them; hence they believed in all that He informed them, and left aside matters He was silent about, without inquiring into them further. An example that illustrates this [attitude] is the response of [Imām] Mālik to the person who asked, about the ayah,

ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ

“Then He established Himself above the Throne”

[*al-Furqān* (25): 59],

how did He mount?; Imām Mālik said, ‘Rising over [something] is known, how Allāh performed it is unknown, believing in it is obligatory, and asking about it is an innovation.’¹

[10] This behaviour and attitude bespoke their submission to Allāh as true slaves of His, for they believed in what He informed them, obtained knowledge of what He ordained for them, refrained from crossing the boundaries He set for them, acquired what He made lawful to them, and refrained from taking what He made unlawful to them; hence they became true slaves of Allāh. Allāh, Exalted be He, said,

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾ وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٦٤﴾

“And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace; And those who spend [part of] the night to their Lord prostrating and standing [in prayer]”

[*al-Furqān* (25): 63-64]

¹ *Al-Rad ‘Ala al-Jahmiyyah* by al-Darāmī, p.33.

Al-Dhahabī said, ‘This statement is proven and affirmed to be said by Imām Mālik.’ *al ‘Uluw* #141.

THE AUTHOR'S INTRODUCTION

May Allāh assist both us and you in taking care of what He has entrusted us with and in holding to His legislated laws.^[1]

You have asked me to write a short treatise for you about what is obligatory in the religion - those things which should be pronounced by the tongue and believed by the heart and done by the limbs, as well as to include therein the acts of Sunnah related to the religious obligations - the confirmed (*mu'akkadah*), the optional (*naflah*) and the desirable (*rāghibah*), and to mention some of the morals and etiquettes related to these. Moreover, you asked me to mention some key principles and derived judgements in jurisprudence (*fiqh*) according to the way of Imām Mālik ibn Anas (may Allāh have mercy on him)^[2]. And to add some explanatory comments taken from the scholars well-versed in jurisprudence, and those who are learned in exegesis. You explained that your reason for asking me to compose this treatise is the desire to teach these things to children the same way you teach them the letters of the Qur'ān^[3]; so that their hearts acquire a sound understanding of Allāh's religion and law at an early age - to relish its blessing and bask in its grace.^[4]

Having considered that, I decided to comply with your request

out of the same hope of gaining for both myself and you of the reward promised to whoever teaches the religion of Allāh or call for it.^[5]

You should know that the most upright heart is one which is the most retentive when it comes to absorbing goodness, and that the heart most likely to hasten towards a good deed is one that has not yet been exposed to evil.^[6]

The thing that the people of advice are most concerned about and which those who desire its reward most want is to put good into the hearts of the children of the believers so that it becomes firmly established in them; and to make them comprehend what the tenets of religion and the limits of the *Shari'ah* are in order that they may be satisfied with that and to make them realise those things in the religion which their hearts have to accept and their limbs are required to do.^[7]

Moreover, [to impress upon us the need] to educate them of what their hearts should believe in and what their limbs should act upon, for it has been narrated that '*Teaching the book of Allāh to children extinguishes the anger of Allāh*' and that '*Teaching something to a child leaves a impression lasting that is as indelible as the marks of carving on a rock.*'^[8]

Therefore, having said that, I included herein that which children will benefit from memorising, and attain honour for acquiring, and shall receive joy for believing in and acting upon, by the permission of Allāh. It was related that the Prophet (ﷺ) ordered us to command our children to pray when they reach the age of seven, and to discipline them should they be lax in it, from the age of ten, and to separate the beds of boys and girls at such an age. Similarly, they should be taught before they reach puberty what Allāh has ordained upon His slaves, be it an action or a saying, so that by the time they

reach the age of puberty, Allāh's commandments become firmly entrenched in their hearts, they become well-acquainted with them, and are able to practice them with comfort and ease. Indeed, Allāh has made certain beliefs obligatory for the heart and certain acts of obedience obligatory for the limbs.

I shall proceed to explain to you in detail all that I have mentioned in chapters so that it will be easier for those who are studying it to understand, if Allāh wills - it is Him we ask for guidance and Him we ask for help. And there is no power or strength except in Allāh, the Most High, the Great. Māy Allah send abundant blessing of peace upon our master, Muḥammad His Prophet, and his family and Companions.^[9]



Explanation

[1] The word '*entrusted*' in this context refers to what mankind has been entrusted with [regarding their duties towards Allāh] be it in privacy or in public; this includes performing the acts of worship, purifying oneself in the correct manner, and restraining the senses and limbs from pursuing what Allāh has made unlawful. The Messenger of Allāh (ﷺ) said to his Companions,

“Be shy of Allāh as much as you truly ought to be.” They said, ‘Praise and thanks be to Allāh, We are shy (of Allāh), O Prophet.’ He said, “It is much more than that. He who is truly shy of Allāh, let him safeguard his head and what it perceives, let him safeguard his stomach and what it desires, let him remember death and rottenness, and he who desires the Hereafter abandons the adornments of this world. He who performs all these, is the one who is shy of Allāh as he

should be”²

[2] The view stated above is the one that the author adopts, but what we believe to be correct and hence state, is as follows: understanding religion should be solely based upon what has been proven authentic from the Prophet (ﷺ), regardless of the *madhab* of the Imām propounding the correct view. ‘We accept the view that is based on authentic evidence.’ As for any other views that are in conflict with the evidence - whether it be due to its interpretation, or because it came to light that the evidence used by the Imām to arrive at his view was inauthentic, or any other reason that might have prompted the Imām not to adopt the view that conforms with the authentic evidence - we excuse the Imām and give him the benefit of the doubt, by assuming that the reason the Imām disregarded the evidence was either because it did not reach him, or because of the way he interpreted it, or because he found it to be in contradiction to other admissible evidence. We take this attitude because of the high esteem and honour in which we hold the noble Imāms³, who we believe would never disregard authentic evidence, intentionally and without a justifiable reason. Having said that, there is no shame in leaving the view of any Imām if it turns out to be contrary to the authentic evidence, because the views of any man is subject to being accepted or rejected, except the words of the Prophet (ﷺ), which are incontrovertibly accepted in their entirety.⁴ This is because we believe that we were ordained not to follow anyone besides The Messenger.

The reason for which these Imāms’ high status and large followings, was because their followers believed their Imām to be from the devoted followers of the Prophet (ﷺ) in everything, except possibly some aspects

² Al-Tirmidh #2458.

It was declared ḥasan by al-Albānī, *Ṣaḥīḥ al-Jāmi‘* #935.

³ The Shaikh refers to qualified trustworthy Mujtāhid scholars of Islām.

⁴ The Shaikh refers to people of knowledge who are qualified to examine, navigate and understand texts and statements. As for laypeople, they should follow the view of a trustworthy Imām and always opt for the safest views.

that the Imām might have overlooked unintentionally and never out of impudence. Nevertheless it is evident that it is incumbent upon all of us to follow the evidence, whether this evidence be in favor of the view of Imām Mālik, al-Shafi‘ī, Aḥmad ibn Hanbal, Abū Hanīfah - or anyone else of their calibre, for that matter.

[3] The author intends with this statement to show that we must rely on the explanations and interpretations of well-versed scholars ‘and jurisprudence exegetes’ that are relevant to the issue under consideration, so that the learned individual becomes acquainted with all aspects of the issue. But ultimately he [i.e. well-versed scholar] should follow the view he finds to be the most correct, provided he is qualified to balance between views. Furthermore, he should teach his findings to those under his responsibility such as children, ‘youngsters, and the youth who are keen for knowing the truth to follow it.’

[4] This means: Having the correct creed and beliefs taught to children at a tender age will allow their hearts to absorb the truth whereby it becomes deep-rooted enough to reject any kind of condemned innovation in religion. This meaning was pointed out in the ḥadīth of Hudhayfah ibn al-Yaman who related that the Prophet (ﷺ) said,

“Temptations will be presented to men’s hearts as a reed mat is woven stick by stick and any heart which is impregnated by them will have a black mark put into it, but any heart which rejects them will have a white mark put in it.”⁵

[5] The author proceeds by explaining that the best of hearts is the one which encompasses the most good.

[6] What this means is: The effect of evil often prevails and influences a heart in which evil has preceded goodness. However, the heart that is pure in nature and free of evil is the type of heart that will be inclined towards accepting goodness and acting upon it.

⁵ Muslim #144

[7] No comments on this paragraph.

[8] I say that this is -Allāh willing - a truthful assertion, if by it the author means teaching young children the authoritative and correct creed, so that at a later age they are able to defend against the influence of innovations and misguidance.

[9] No comments on this paragraph.

**من ذلك الإيمانُ بالقلب والنطقُ
باللسان أن اللهَ إلهٌ واحدٌ لا إلهَ غيره،**

*That which is Pronounced by the Tongues and Firmly Believed in
the Hearts, concerning the obligatory matters of the Religion*

And his saying: “These obligatory matters include believing in the heart and expressing with the tongue that Allāh is One and there is no deity worthy of worship except Him.”

Explanation

All praise is due to Allāh alone, and may peace and blessings be upon the most honored Prophet and Messenger; our Prophet Muḥammad, and his family and all his Companions.

The meaning of having *imān* in the heart is to believe in the Oneness of Allāh, Exalted be He, and then to affirm this belief with one’s tongue, by expressing in words that Allāh is One and there is no other deity worthy of being worshipped except Him. And in fact, this is the meaning implied by the statement ‘*There is no deity worth of worship except Allāh*’. This state-

And his saying: "These obligatory matters include believing in the heart..."

ment is made of two compound sentences; one sentence serves to negate and the affirm to affirm. The former sentence is composed of the particle 'no' followed by the clause being negated. The word 'deity' occurs in indefinite form; the grammatical construct of applying the negation word 'no' to an indefinite noun dictates that the noun [i.e. deity] covers all possible entities that come under its meaning, hence it means: all deities, objects of worship and forms are unworthy of worship. Immediately after this negation is the affirmative statement, introduced by the word 'except', and the overall meaning is to declare and affirm the Lordship and Deity of Allāh, one and alone. This meaning is noted in the *ayah*,

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

“ And We sent not before you any messenger except that We revealed to him that, ‘There is no deity except Me, so worship Me.’ ”

[*al-Anbiya'* (21): 25]

ولا شبيهه له، ولا نظير له، ولا ولد له،
 ولا والد له، ولا صاحبة له، ولا شريك له

And the author's saying: "Nor is there any (*shabīb*) like Him, nor any (*naẓīr*) equal to Him, nor any (*walad*) offspring for Him; nor any (*wālid*) parent for Him; nor any (*sāhibah*) companion or wife for Him, nor any (*sharik*) partner for Him."

Explanation

This part asserts that Allāh neither originated from someone or something nor is there someone or something originating out of Him. It also negates the existence of His having any consultant or helper, or even there being anyone or anything that may bear resemblance to Him, or be equal to Him in any respect. This type of negation is what *Surah al-Ikhlās*, asserts; Allāh says,

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝

"Say, 'He is Allāh , [who is] One, Allāh, the Eternal Refuge."

[*al-Ikhlās* (112): 1-2]

And the author's saying: "Nor is there any (shabīh) like Him, nor any...

to mean, He is the One to be sought for help and aid.

لَمْ يَكُنْ
وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

“He neither begets nor is born. Nor is there to Him any equivalent.”

[*al-Ikblāṣ* (112): 3-4]

The part below serves to negate three things; any beginning to His Existence, any end to His Lasting, or the termination of His Lordship.

لَيْسَ لِأَوَّلِيَّتِهِ ابْتِدَاءٌ، وَلَا لِآخِرِيَّتِهِ انْقِضَاءٌ،

And his saying: “[It is also required to believe, concerning Allāh, that] He is the First, there is no beginning (*awwalīyyah*) to His firstness, and He is the Last, there is no end (*ākhirīyyah*) to His lastness.”

* * * * *

Explanation

This meaning is established in the *ayah* from *Surah al-Ḥadīd*, in which Allāh, the Most High says,

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾

“He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing.”

[*al-Ḥadīd* (57): 3]

The same meaning is also established in the authentic ḥadīth in which the Prophet (ﷺ) said,

And his saying: “[It is also required to believe, concerning Allah, that]...

اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ
شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ،
وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ

“O Allāh, you are The First; there is nothing before You, and You are The Last; there is nothing after You, and You are Evident; there is nothing above You, and You are The Innermost; there is nothing beyond You.”¹

¹ Muslim #2713 on the authority of Abū Hurayrah.

وَلَا يَبْلُغُ كُنْهَ صِفَتِهِ الْوَاصِفُونَ،
وَلَا يُحِيطُ بِأَمْرِهِ الْمُتَفَكِّرُونَ،

And his saying: Neither His Essence nor His Nature can be described nor encompassed by His creation. Those who ponder will only ponder upon His signs, while abstaining from delving into, or attempting to investigate the reality of His Essence. [Allāh said],

وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا
شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا
وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

“and they encompass not a thing of His knowledge except for what He wills. His (*Kursi*) foot-stool extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.”

[*al-Baqarab* (2): 255]”

Explanation

In this statement, the author asserts the incapacity of the creation to

describe Allāh or even to comprehend Him; hence they are ordained to reflect upon His signs, as His Essence and Nature is beyond the imagination of minds and intellects, and immeasurable by any type of standards or measures. Neither are the hearts capable of imagining Him, nor the minds capable of comprehending Him. Thus, no one possesses the capability of knowing anything about His Attributes and Names, except that which He Himself has taught them. Thus the realization and admittance of one's incapacity of attaining encompassing knowledge about Allāh ought to define the limit at which every creature should stop short; for Allāh says,

وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ

“and they encompass not a thing of His knowledge except for what He wills.”

[*al-Baqarah* (2): 255]

العَالِمُ الْخَبِيرُ، الْمُدَبِّرُ الْقَدِيرُ، السَّوْمِيُّ الْبَصِيرُ، الْعَلِيُّ الْكَبِيرُ،

And his saying: "He is *al-'Ālim* (the all-Knowing) *al-Khabīr* (the all-Aware), *al-Mudabbir* (the Controller) *al-Qadīr* (the all-Powerful), *al-Samī'* (the all-Hearing) *al-Baṣīr* (the all-Seeing), *al-'Alī* (the Most High) *al-Kabīr* (the Most Great). He is above His Majestic Throne by His Divine Being. He is everywhere by His Knowledge."

* * * * *

Explanation

This statement of the author entails that the Attributes of Allāh are the Most Perfect; for every attribute with which Allāh describes Himself with, is of the ultimate perfection. So for instance, when we describe Allāh being the Omniscient (the all-Knowing), as He describes Himself in the *ayah*,

عَلِمَ الْغَيْبِ فَلَا
يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ﴿٧٠﴾ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ
يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٧١﴾

And his saying: “He is *al-‘Alim* (the all-Knowing) *al-Khabir* ...

“[He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone Except whom He has approved of messengers, and indeed, He sends before each messenger and behind him observers”

[*al-Jinn* (72): 26-27],

meaning that: Allāh possesses the supreme attribute of having complete and perfect knowledge about everything. The same applies to His attribute of *al-Khabir* (the all-Aware), which means He is aware of everything - hidden or apparent - with regard to all affairs and matters.

The attribute of *al-Mudabbir* (the Controller) entails that He governs and runs the universe according to what He has decreed and apportioned.

The *al-Samī* (the all-Hearing) and *al-Baṣīr* (the all-Seeing) are two attributes that Allāh has described Himself with, as did His Messenger. These two attributes entail that Allāh Hears anything that is audible regardless of whether the creation is able to hear it or not, and Sees everything, even that which His creation cannot see. Therefore these two attributes are supreme in the utmost sense. However, we also know that Allāh described mankind as being hearing and seeing as He said,

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا
بَصِيرًا ﴿٢٠٠﴾

Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing.”

[*al-Insān* (76): 2]

The question that arises now is; if the attribute of Allāh and the attribute of His slaves happen to share the same name, does that also mean they share the same meaning?

The answer is: No, not at all.

It is proven authentic that ‘Ā’ishah (*radīy Allāh ‘anbā*) said, ‘Praise be to

Allāh Who hears all sounds. The woman who pleaded with the Prophet came and spoke with him in one corner of my house. I did not hear her but Allāh heard her, and revealed

قَدْ سَمِعَ اللَّهُ قَوْلَ الْتِي تَجِدُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ
وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١٠﴾

“Allāh has indeed heard (and accepted) the statement of the woman who pleads with you concerning her husband and carrier her complaint in (prayer) to Allāh. And Allāh hears your colloquy. Lo! Allāh is All-Hearing, All-Seeing.”

[*al-Mujādilah* (58): 1]¹

Humans possess only a limited hearing ability; it is restricted by distance and hindered by obstacles, whereas the hearing of Allāh is not hampered or limited by any obstacle or distance or anything else whatsoever. The same applies to His attribute of Seeing; He is able to see the depths of earth and the bottoms of seas, and everything else, no matter how miniscule it is. Keeping that in consideration, describing Allāh as *al-Sami'* (the all-Hearing) and *al-Basir* (the all-Seeing) means His description is perfect to the ultimate, Exalted be He, and Honored and High be His Names and Status.

The Most High indicates His high position, status and rank. He is High by His Essence above His throne, and above everything, which He created by His Power. He said,

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا
مِّنْ فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شِيعًا وَيُذِيقَ بَعْضَكُمْ
بِأْسَ بَعْضٍ أَنْظِرْ كَيْفَ نَصَرْنَا الْأَيُّتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿١٠﴾

¹ Ibn Mājah #188

It was declared ṣaḥīḥ by al-Hāfiẓ Ibn Hajr in *Taghliq al-Ta'liq* 5/339 and so by Al-Albānī in his work *Ṣaḥīḥ Ibn Mājah* #156.

And his saying: "He is al-'Ālim (the all-Knowing) al-Khabīr ...

"Say, 'He is the [one] Able to send upon you affliction from above you or from beneath your feet or to confuse you [so you become] sects and make you taste the violence of one another.' Look how We diversify the signs that they might understand."

[*al-An'ām* (6): 65]

and

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ

"He is the Omnipotent over His slaves."

[*al-An'ām* (6): 61] ,

and

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ

"Say (O Muḥammad): What thing is of most weight in testimony? Say: Allāh is witness between you and me."

[*al-An'ām* (6): 19]

"He is above His Majestic Throne by His Divine Being. He is everywhere by His Knowledge" It means: He is aware and has full knowledge of everything happens everywhere.

خَلَقَ الْإِنْسَانَ، وَيَعْلَمُ مَا تُوَسْوِسُ بِهِ
نَفْسُهُ، وَهُوَ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

And his saying: “He created mankind and He knows what one’s inner self whispers to him, and He is nearer to him than his jugular vein.

وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ
فِي ظُلْمَتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

“No leaf falls without him knowing of it nor is there any seed in the darkness of the earth, nor any wet thing nor any dry thing, that is not in a clear book.”

[*al-An‘ām* (6): 59]”

Explanation

This paragraph explains the comprehensive and precise knowledge of Allāh; to the extent that not a leaf falls from a tree except he knows exactly the location of the tree and wherefrom the leaf fell - nor is a seed placed in the bowels of the earth except that He knows where it ended

And his saying: "He created mankind and He knows what one's inner self..."

up. Everything is within the expanse of His knowledge; and it is obligatory upon every believing slave of Allāh to have faith in all that, to believe in its correctness, and believe in the perfection of the knowledge of his Lord.

Allāh said,

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ
أَيَّانَ يُعْرَضُونَ

“Say, ‘None in the heavens and earth knows the unseen except Allāh and they do not perceive when they will be resurrected.’”

[*al-Naml* (27): 65]

As a matter of fact, you should have faith and believe that whatever occurs in the universe are all written and recorded down in the Supreme Book (i.e. the Divine Preserved Tablet), hence nothing whatsoever escapes the knowledge of Allāh.

على العرش استوى، وعلى الملك احتوى،

And his saying: “[It is also required to believe, concerning Allah, that] He (*istama*) rose over His Throne”

Explanation

There is no doubt that Allāh rose over His throne, as He stated in seven different places in the Qur’ān.¹ The people of knowledge amongst the righteous predecessors of this community state: He rose over His throne in a manner that befits His Majesty, Exalted be He and that is what we believe in; we abstain from delving into the modality of this action, as only Allāh alone knows it.

Imām Mālik, may Allāh engulf him with His Mercy, once was asked about the *ayah*,

ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ

¹ *al-Furqān* (25): 59, *al-A’rāf* (7): 54, *Yumūs* (10): 3, *al-Ḥadīd* (57): 4, *al-Ra’d* (13): 2, *al-Sajdah* (32): 4 and *Ṭāhā* (20): 5.

And his saying: “[It is also required to believe, concerning Allah, that]...

“Then He established Himself above the Throne”

[*al-Furqān* (25): 59],

‘How did Allāh make *istawā*?’ Imām Mālik bowed his head down, sweat began beading at his forehead from the shock of hearing such an odd question. Then he raised his head and said, ‘*al-Istawā* is known and understood, how it is performed [i.e. by Allāh] is unknown, to have faith in it is obligatory, and to question it is an innovation. Indeed, you are an evil man; remove him from here.’¹

² *Al-Rad ‘Ala al-Jahmiyyah* by al-Darāmī, p.33.

Al-Dhahabī said, ‘This statement is proven and affirmed to be said by Imām Mālik.’ *al ‘Uluw* #141.

وَعَلَى الْمُلْكِ اجْتَوَى،

And his saying: “and has an absolute subjugation over what He possesses and owns [i.e. over His kingdom].”

Explanation

The expression used by the author in this statement is ambiguous and may call to mind a censurable connotation, because the expression used here gives the impression of there being a competing power with whom Allāh disputed over for the Ownership and Sovereignty of the creation, which is undoubtedly untrue. I believe that the author did not use this expression with the intention of implying this incorrect meaning; for who is there that may stand in opposition to Allāh in His Lordship, that He would subjugated His creation after overcoming a dispute with this opponent, or even that His subjugation would be opposed afterwards?! This is unquestionably impossible; Allāh has no opponent and He is the Creator, Originator and Sustainer of this universe and all those therein. He said,

إِنَّ اللَّهَ يُمَسِّكُ السَّمَوَاتِ
وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ
إِنَّهُ كَانَ حَلِيمًا غَفُورًا (٤١)

And his saying: "and has an absolute subjugation over what He possesses..."

Indeed, Allāh holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him. Indeed, He is Forbearing and Forgiving.”

[*Fātir* (35): 41]

and

وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ
اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿١٥﴾

“And He restrains the sky from falling upon the earth, unless by His permission. Indeed Allāh , to the people, is Kind and Merciful.”

[*al-Hajj* (22): 65],

and

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ
عَمَّا يُصِفُونَ ﴿٢٢﴾

“Had there been within the heavens and earth gods besides Allāh , they both would have been ruined. So exalted is Allāh, Lord of the Throne, above what they describe.”

[*al-Anbiyā'* (21): 22],

and

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَأَبْتَعُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا
﴿٤٣﴾ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٣﴾ تَسْبِيحُ لَهُ السَّمَوَاتُ
السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ
لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾

“Say, [O Muḥammad], ‘If there had been with Him [other]

gods, as they say, then they [each] would have sought to the Owner of the Throne a way.' Exalted is He and high above what they say by great sublimity. The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allāh] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving."

[*al-Isrā'* (17): 42-44]

Regardless, the fact of the matter is that such an expression should have not been employed, due to the ambiguity and confusion regarding the intended meaning. Hence we ought not to approve the use of this expression. And Allāh knows best.

وله الأسماء الحسنَى

And his saying: “[It is also required to believe, concerning Allāh, that] to Him belong the Most Beautiful Names”

Explanation

The statement of the author in this part dictates that Allāh ought only to be called by His Most Beautiful Names, as He said

قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ
الْأَسْمَاءُ الْحُسْنَى

“Say, ‘Call upon Allāh or call upon the Most Merciful. Which-ever [name] you call - to Him belong the best names..”

[*al-Isrā'* (17): 110],

and

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا

“And to Allāh belong the best names, so invoke Him by them....”

[*al-A'raf* (7):180]

These two *āyāt* instruct us not to name Allāh by a name other than what has He named Himself with; since His Names imply His absolute perfection, therefore we should never name Him with a name that does not entail such absolute perfection. Thus, if a name taken in isolation has a negative connotation, it becomes impermissible to name Allāh with it in an unrestricted sense i.e. there are particular names and attributes that Allāh uses [in the Qur’ān] just to respond to something [i.e. not so that He be called with them]. For instance, Allāh said

وَمَكْرُوا مَكْرًا
 وَمَكْرًا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾ فَأَنْظِرْ كَيْفَ
 كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ

“And they planned a plan, and We planned a plan, while they perceived not. Then look how was the outcome of their plan - that We destroyed them and their people, all.”

[*al-Naml* (27): 50-51],

and

وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٣٠﴾

“But they plan, and Allāh plans. And Allāh is the best of planners.”

[*al-Anfāl* (8): 30],

and

يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ

“Indeed, the hypocrites [think to] deceive Allāh , but He is deceiving them.”

[*al-Nisā*’ (4):142],

and

And his saying: “[It is also required to believe, concerning Allah, that]...

إِنَّمَا يَكِيدُونَ كَيْدًا ۖ وَإِنَّا كَائِدُونَ كَيْدًا

Indeed, they are planning a plan, But I am planning a plan.”
[*al-Tāriq* (86): 15-16]

So in light of what was said, the aforementioned names and attributes cannot be used to derive a Name of Allāh [in the absolute sense] if they are not used in a context explaining their usage and meaning, because such names and attributes carry a connotation of deficiency. These names and attributes have been mentioned in the context of response and retaliation i.e. He responds to the plots and deceptions of disbelievers in like terms [i.e. befitting their actions], thus such names and attributes are referred to as attributes of justice. It is impermissible to describe Allāh as being a plotter or a deceiver or a beguiler, because such names and attributes imply deficiencies that cannot be ascribed to Allāh. The same applies to any name or attribute that does not entail perfection. For example, Allāh said

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ

“Say (O Muḥammad): What thing is of most weight in testimony? Say: Allāh”

[*al-An‘ām* (6):19],

wherein the word (thing) is an indefinite noun, which within this context refers to Allāh, Most High and Most Exalted be He. However, it is impermissible to call Allāh a ‘thing’ because such a word does not entail praise or compliment. Another example of this is the ḥadīth of the Prophet (ﷺ),

“No person is more jealous than Allāh.”¹

This ḥadīth cannot be used to say that Allāh is a person because this name does not compliment Allāh either. Thus it is obligatory upon us to call Allāh with Names that connote praise. This is based on the *ayah*,

¹ Muslim #1499 on the authority of al-Mughīrah ibn Shu‘bah.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

“And to Allāh belong the best names, so invoke Him by them....”

[*al-Aʿrāf* (7):180]

وَالصِّفَاتُ الْعُلَىٰ

And his saying, “and Most Sublime Attributes.”

Explanation

We are required to believe that the Attributes of Allāh are supremely perfect in nature, hence are different from the attributes of created beings. For example, we say that Allāh is Alive, and at the same time we also say that a person is alive; however we are required to be of the conviction that there is a difference between the life of the Creator and the life of the created. The former is perfect and entirely free of any defects or shortcomings whereas the life of the creation is deficient and imperfect; the created being's life was preceded by non-existence, and will at some point cease to exist; also it is fully dependent for its existence upon the One Who created it and sustains it. The life of a human being, for example, is subject to what Allāh has decreed for it, and it lasts for the period Allāh has destined for it to remain. Moreover, the life of mankind and animals depends upon three elements for subsistence: food, drink and sleep. And even though the angels were created by Allāh to be in no need for any of these three elements, they are still in need of their Creator. The principal lesson to be learnt from all this is to know that when we describe Allāh with any of the attributes with which He described Himself in His book or through His Messenger, we believe that such attributes are infinitely supreme and are absolutely high and perfect.

لَمْ يَزَلْ يَجْمَعُ صِفَاتِهِ وَأَسْمَاءَهُ، تَعَالَى أَنْ تَكُونَ صِفَاتُهُ مَخْلُوقَةً، وَأَسْمَاؤُهُ مُحَدَّثَةً.

And his saying: “His Names and Attributes are eternal and everlasting. He is Highly Exalted above any of His Attributes (*Sifāt*) ever having been created or any of His Names (*Asmā*) being *muhdathab* (something which came into existence, after having not existed).”

Explanation

It means: Allāh has, and always will be, ascribed by all His (*Sifāt al-Dhātīyyah*) Attributes of Essence, (*Sifāt al-Fiʿliyyah*) Attributes of Action, and (*Sifāt al-Dhātīyyah al-Fiʿliyyah*) Attributes of both Essence and action.

The divine attributes are categorized into the following three categories:

The First Type:

(*Sifāt al-Dhātīyyah*) Attributes purely of Essence: such as the Attributes of (*al-Samʿ*) Hearing, (*al-Baṣr*) Seeing, (*al-Wajh*) Face, (*al-Yadayn*) Hands, (*al-Kafayn*) Palms, (*al-Aṣābiʿ*) Fingers, (*al-Rijl* or *al-Qadam*) Foot, and (*al-Sāq*) Shin.

And his saying: "His Names and Attributes are eternal and everlasting..."

The Second Type:

(*Ṣifāt al-Fi'liyyah*) Attributes of Action: Such as *al-Istawā'* (rising over), (*al-Nuzūl*) Descending, (*al-Majība'*) Coming and similar to that.

The Third Type:

(*Ṣifāt al-Dhātīyyah al-Fi'liyyah*) Attributes of both Action and Essence: Such as Speech (*al-Kalām*), Creating (*al-Khalq*) and similar to that.

Our belief requires that we affirm all these Divine Attributes in a manner that befit His Majesty and Highness, declaring them to be far removed from any kind of deficiency, and unaffected by any phenomenon. This is why the author said at the end "*He is Highly Exalted above any of His Attributes (Ṣifāt) ever having been created or any of His Names (Asmā') being muḥdathah (something which came into existence, after having not existed).*"

كَلِمَ مُوسَى بِكَلَامِهِ الَّذِي هُوَ صِفَةٌ
ذَاتِهِ، لَا خُلُقٌ مِنْ خَلْقِهِ،

And his saying: “[It is also required to believe, concerning Allāh, that] He spoke to Mūsā with His speech which is an (*Ṣifāh al-Dhātihī*) Attribute of His Essence and not something created.”

Explanation

Ahlul al-Sunnah declare the following: We believe that the attribute of speech [of Allāh] to be *Qadīm al-Naw’ Hādīth al-Ābād*, which means that in its essence it [Allāh’s Speech] is Eternal, and He speaks whenever He wants the way He wants.

Saying, “*Qadīm al-Naw’*” means that Speech is an Attribute of the Divine Essence, hence Eternal, as it exists due by His Existence, which neither has an end nor a beginning.

Saying, “*Hādīth al-Ābād*” means that He speaks whenever He wishes, any time He wants, because Speech is attributed to Him. The one who is unable to speak or even utter a sound is deficient and imperfect: He [in The Qur’ān] described groups of people as having hearts with which they

And his saying: "[It is also required to believe, concerning Allāh, that]...

do not understand, eyes with which they do not see and ears with which they do not hear, thus when a person is described as not possessing intellect or lacking the power to see or hear, it means he is deficient. This is why Allāh said,

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ
لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ
بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلَّغْنَا أَمْرًا وَلَهُمْ أُولَئِكَ هُمُ الْعَافُونَ ﴿١٧٩﴾

“And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless.”

[*al-A'raf* (7): 179]

Thus even in mankind the incapacity or inability to speak is a sign of deficiency, whereas possessing such attributes is considered a form of perfection. Consider, for example, if a group decided to select a king to rule them, and the one they selected was a person who was mute, blind and deaf, with a low quotient of intelligence, would you for a moment believe that they made the right decision? The answer is: obviously not. Is it not incomprehensible, then, that the Almighty of the heavens and the earth - the One who created mankind in his unique form and structure - be described as unspeaking! How can He be God and yet be unable to speak?! Obviously, it cannot be possible. Moreover, the *ayah*,

مَا يَأْتِيهِمْ مِّن ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ
يَلْعَبُونَ ﴿٢١﴾

“No mention comes to them anew from their Lord except that they listen to it while they are at play.”

[*al-Anbiya'* (21): 2],

wherein the word “new” was used to describe Allāh’s reminder; it is used

to indicate that such a reminder is new to the creation as something they had not received previously; it is not new in reference to the One who said it, since one of His Attributes of Essence is Speech (*al-Kalām*), befitting His Majesty.

The following *āyat* establish clear and incontrovertible proof of Allāh’s Speech, in a manner that befits His Majesty and Supremacy, which is an eternal, everlasting and perfect Attribute of His Essence.

Allāh said,

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴿١٦٤﴾

“And, indeed, Allāh spoke to Mūsā with [direct] speech.”
[*al-Nisā’* (4): 164],

and

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَاتِ رَبِّي
لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ نَفِدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾

“Say, ‘If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement.’”

[*al-Kahf* (18): 109],

and

وَلَوْ أَنَّمَا فِي الْأَرْضِ
مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ
مَانَفَدَتِ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾

“And if whatever trees upon the earth were pens and the sea [was ink], replenished thereafter by seven [more] seas, the

And his saying: “[It is also required to believe, concerning Allah, that]...

words of Allāh would not be exhausted. Indeed, Allāh is Exalted in Might and Wise..”

[*Luqman* (31): 27],

and

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا
وَعَدْلًا لَا مَبْدَلَ لِكَلِمَتِهِۦٓ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾

“And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing.”

[*al-An‘ām* (6): 115]

On the other hand, the *ayab*,

صُمُّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿٨﴾

“Deaf, dumb and blind; and they return not”

[*al-Baqarah* (2) :8]

condemn the hypocrites by attributing deafness, blindness and muteness to them because all these attributes imply flaw and imperfection. Moreover, Allāh said,

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا
وَعَدْلًا لَا مَبْدَلَ لِكَلِمَتِهِۦٓ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾

“And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing.”

[*al-An‘ām* (6): 115]

And the Prophet (ﷺ) said,

“The one who, upon reaching a place, says,

«أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ»

“I seek refuge in the Perfect Word of Allāh from the evil of what He has created”,

“nothing would harm him until he marches from that stopping place”¹

All these are proof enough to affirm the Attribute of Speech of Allāh, Most High.

The Qur’ān is the Word of Allāh (*Kalām Allāh*), which He sent down to His slave and Messenger, to remain as a source of legislation for mankind, until the Day of Judgement. He described Himself with it, by adding it [as a genitive] to His Name, in the verse,

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ
كَلِمَ اللَّهِ ثُمَّ أْنَبِغْهُ مَأْمَتَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴿٦﴾

“And if anyone of the idolaters seek thy protection, then grant him protection so that he may hear the words of Allāh. Then deliver him to his place of safety. That is because they are a people who do not know.”

[*al-Taubah* (9): 6]

Therefore he who claims that the Qur’ān is created is deemed a disbeliever as per the evidence established by all the aforementioned *āyāt*.

All the scholars and exegetes specializing in Jurisprudence and ḥadīth agree by consensus that whoever says that the Qur’ān is created is a disbeliever. The majority of scholars also stated that whoever says that his utterance of the Qur’ān is created is an innovator [as opposed to other scholars who declared such a person to be a disbeliever]. As for those who sit on the fence regarding this issue - they neither state that the Qur’ān is

¹ Muslim #2708 on the authority of Khawla bint Ḥakīm.

And his saying: “[It is also required to believe, concerning Allāh, that]...

created but nor do they affirm the Qur’ān as being the Word of Allāh - they are classified as innovators as well.

Imām Aḥmad [ibn Ḥanbal] and *Abū’l-Sunnab wa’l-Jamā’ah* were firm about this issue, showing no tolerance to anyone who did not take a firm position on this matter. Moreover, they abandoned those scholars who stated that their utterance of the Qur’ān was created, and also discouraged and warned people from learning or taking knowledge from them. The reason for their strong reaction and firm stance against these scholars was to close the door to ill-hearted people who would exploit such a statement in order to manipulate the Qur’ān. This is because utterance in this case is a double-edged sword; on the one hand it is an action performed by a person, and from another aspect, the utterance includes the Qur’ān itself, which is the Word of Allāh.

This is why Imām Aḥmad ibn Ḥanbal told people not to visit or take knowledge from al-Ḥusayn ibn ‘Alī al-Karābīsī, and forbade Dāwūd al-Zāhirī, who had not taken a stance in this matter, from entering upon him; he dealt similarly with Ya‘qūb al-Dawraqī, and other scholars who had the same attitude. This is the reason why the author stated, “[It is also required to believe] that the Qur’ān is the Speech of Allāh, it is neither (maklūq) created to eventually vanish (yabīd) nor the (ṣifāh) attribute of something created which must therefore come to an end (yanfadh).”

وَنَجَلَىٰ لِلجَبَلِ فَصَارَ دَكًّا

مِن جَلَالِهِ،

And his saying: “He manifested Himself to the mountain and it disintegrated through exposure to His Majesty and Greatness.”

Explanation

And his saying: “*He manifested Himself to the mountain and it disintegrated through exposure to His Majesty and Greatness*”, the author is referring to the the saying of Allāh concerning Mūsā,

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ، قَالَ رَبِّ أَرِنِي لِجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ، فَسَوْفَ تَرِنِي فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحٰنَكَ تُبَّتْ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٣﴾

And when Mūsā arrived at Our appointed time and his Lord spoke to him, he said, ‘My Lord, show me [Yourself] that I

may look at You.' [Allāh] said, 'You will not see Me, but look at the mountain; if it should remain in place, then you will see Me.' But when his Lord appeared to the mountain, He rendered it level, and Mūsā fell unconscious. And when he awoke, he said, 'Exalted are You! I have repented to You, and I am the first of the believers.'

[*al-A'raf* (7): 143]

and said,

قَالَ يٰمُوسَىٰ اِنِّىٓ اصْطَفَيْتَكَ عَلَى النَّاسِ بِرِسَالَتِي وَاِبْرٰهِيْمَ
فَخُذْ مَا ءَاتٰىكَ وَكُن مِّنَ الشَّاكِرِيْنَ ﴿١٤٤﴾

'O Mūsā, I have chosen you over the people with My messages and My words [to you]. So take what I have given you and be among the grateful.'

[*al-A'raf* (7): 144]

The meaning is also reflected in the ḥadīth of the Prophet (ﷺ). Abū Mūsā (*radīy Allāh 'anhu*) reported, 'The Messenger of Allāh (ﷺ) was standing amongst us and he told us five things. He said,

"Verily the Exalted and Mighty God does not sleep, and it does not befit Him to sleep. He lowers the scale and lifts it. The deeds in the night are taken up to Him before the onset of the day, and the deeds of the day before the onset of the night. His veil is of light. If he withdraws it (the veil), the splendor of His countenance would consume His creation as far as His sight reaches."¹

¹ Muslim #179 on the authority of Abū Mūsā al-Ash'arī

وَالْإِيمَانُ بِالْقَدْرِ خَيْرٌهُ وَشَرُّهُ، حُلُوهُ وَمُرُّهُ، وَكُلُّ ذَلِكَ قَدْرَهُ اللهُ رَبُّنَا،

And his saying: “[It is also required to believe] in *al-Qadar* (the Divine Decree), the good of it and the bad of it, the sweet of it and the bitter of it. All of this has been decreed by Allāh, our Lord. The measures of all matters are in His Hand, and its source is from His *Qadā’* (His execution of what He decrees). He knows all events beforehand; therefore all events occur in accordance with His Decree. Allāh’s Knowledge encompasses all actions and sayings of His slaves before they come into existence, and everything happens by His permission.

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾

“Does not He who creates know, when He is the Most Kind and the All-Aware.”

[*al-Mulk* (67):14]”

Explanation

Believing in *Qadar* is one of the six pillars of *imān*, such that no one can

become a believer except by having faith in it. Imām Muslim reported in his *Ṣaḥīḥ* that two men from the city of Baṣrah approached ‘Abdullāh ibn ‘Umar in the Masjid and stood on either side of him. One of them said, ‘I expected that my companion would entrust me to speak. So I said, ‘O Abū ‘Abdul Raḥmān! Indeed, there have emerged in our midst a people who recite the Qur’ān and seek knowledge. They claim that there is no such thing as *al-Qadar* and the affair is one of absolute free will.’

He replied, ‘So when you meet those people, then inform them that I am free from them and that they are free from me. And by the One whom ‘Abdullāh ibn ‘Umar swears by, if one of them were to spend the likes of the mountain of Uhud, Allāh would not accept it from him up until he believes in the *Qadar*.’

Then he commenced narrating from his father (‘Umar ibn al-Khattāb) the ḥadīth which he narrated about the coming of Jibrīl and asking the Prophet (ﷺ) about the pillars of *Islām*, *īmān* and *al-iḥsān*.

The pillars of *Islām* are five: *Islām* implies that you testify that there is no deity worthy of worship but Allāh and that Muḥammad is the Messenger of Allāh, and you establish the prayer, pay the *ḥaḳāt* (alms), observe the fast of Ramaḍān, and perform pilgrimage to the House if you have the means.

And the pillars of *īmān* are six: That you affirm your faith in Allāh, in His angels, in His Books, in His Messengers, in the Day of Judgment, and you affirm your *īmān* in *al-Qadar*, both good and evil.’

Thus it is evident that believing in *al-Qadar* is a pillar of *īmān*, whereby one’s *īmān* is invalid unless he has faith in it.

Two [deviated] sects, however, opposed this fundamental principle; they are:

- I. *Qadariyyah al-Nafāt* - Those who went to extremes in negation
- II. *Qadariyyah al-Mujbirah* - Those who went to extremes in affirmation

[i]: *Qadariyyah al-Nafāt*: They are those who claim that Allāh destined the good only, meaning He did not destine evil. This is the belief commonly held by the Mu'tazilah who supposed that by holding this belief they were Extolling Allāh by negating from Him the act of decreeing evil and then punishing people because of it. But apparently they did not realize that what they had done essentially was more evil than what they had sought to escape from, because claiming that Allāh is the Creator of the good whereas evil is the creation of mankind, be it disbelief, wrongdoing, major or minors sins, entails the following:

First: It affirms the existence of two creators, hence they become similar to the Magus [with regard to their belief].

Second: Attributing incapacity to Allāh because, in effect, they claim that there are events and actions occurring in the universe which He created, but such events and actions were not among the things He destined.

Third: Allāh is overpowered when disbelievers commit what He did not decree, which is a corrupt and false belief.

[ii]: *Qadariyyah al-Mujbirah*: They are those who say that the servant is compelled in everything they do and say, whether it be disbelief or belief, obedience or disobedience, etc. hence according to them there is no such thing as free-will. Therefore, according to them, a human being is no different than a branch of a tree swaying due to the wind, or a stone rolling along the ground, which is also an entirely corrupt and distorted belief. And every person in this existence inherently knows that he enjoys free-will; they decide what they want and do with no coercion.

On the other hand, *Ahlu'l-Sunnah wa'l-Jamā'ah* affirm that Allāh's Will is of two kinds:

1. Universal Will, which refers to what He wills to happen such as good or evil, *imān* or disbelief, obedience or disobedience. He decrees all that upon people so that everyone ends up reaching what have been predestined for him, through the free-will and willpower.

And his saying: “[It is also required to believe] in al-Qadar...”

that Allāh granted him.

2. Legislative Will, which refer to the fact that mankind (and all other creatures) are created, and so are their actions. This is evident from the *ayah*,

قَالَ

أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿١٥﴾ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿١٦﴾

“He said, ‘Do you worship that which you [yourselves] carve,
While Allāh created you and that which you do?’”

[*al-Ṣāffāt* (37): 95-96]

wherein Allāh reports Prophet Ibrāhīm saying to his people that not only have they been created by Allāh, but also the actions they perform. Allāh questions and judges His slaves only for the actions which they have performed willingly and consciously, in order to establish proof with regards to them, and manifest His wisdom in them.

Ablu'l-Sunnah wa'l-Jamā'ah also assert and believe that Allāh is neither unjust to any of His creation nor does He punish anyone, unless they deserve it because of a sin they have committed. Allāh said,

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ

إِنْ شَكَرْتُمْ وَءَامَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

“O mankind, there has come to you a conclusive proof from
your Lord, and We have sent down to you a clear light”

[*al-Nisā'* (4):147],

and

إِنَّ اللَّهَ لَا يَظْلِمُ

مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يَضْعَفْهَا وَيُؤْتِ مِنْ لَدُنْهُ

أَجْرًا عَظِيمًا ﴿٤٥﴾

“Indeed, Allāh does not do injustice, [even] as much as an atom’s weight; while if there is a good deed, He multiplies it and gives from Himself a great reward.”

[*al-Nisā’* (4): 40],

and

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسَهُمْ
يَظْلِمُونَ ﴿٤٤﴾

Indeed, Allāh does not wrong the people at all, but it is the people who are wronging themselves.”

[*Yunūs* (10): 44]

In a nutshell, the creed of *Ahlu’l-Sunnah wa’l-Jamā’ah* with regard to this tenet can be phrased as follows: ‘We believe that Allāh created mankind and their actions. He will either reward them for their actions or punish them for their actions, which they have committed willingly and consciously. This is because He, Exalted be He, is far removed from being unjust or unfair to His creation.’

In a *qudsī* ḥadīth, reported in Muslim and related by Abū Dharr al-Ghifārī (*radīy>Allāh ‘anhu*) that the Prophet (ﷺ) said,

“O My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another.”¹

This is just one of the many legislative evidences indicating and proving that Allāh is never unjust to any of His creation. The reason why we do not ascribe evil to Him explicitly is out of our deference to His Majesty and Magnificence. This notion has been manifested in the statement of the Jinn [in *The Qur’ān*], wherein they say, after being expelled from sky,

¹ Muslim #2527 on the authority of Abū Dharr al-Ghifārī.

And his saying: “[It is also required to believe] in *al-Qadar*...

وَأَنَا

لَا نَدْرِي أَشَرٌّ أُرِيدُ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾

“And we do not know [therefore] whether evil is intended for those on earth or whether their Lord intends for them a right course.”

[*al-Jinn* (72): 10]

Thus they explicitly attribute the good to Allāh in the phrase “*their Lord intends for them a right course.*” whereas the other part of the statement, which mentioned evil and harm, was stated in an implicit form using the passive voice, even though the Jinn knew that Allāh is the Creator of evil and good. The same is also reported from the Prophet (ﷺ),

يَبِيكَ وَسَعْدَيْكَ، وَالْخَيْرُ كُلُّهُ بِيَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ،

“I am here at Your service. All goodness is in Your Hands, and evil is not attributed to You.”²

wherein he Exalted Allāh by refraining from the ascription of evil to Him.

Ablu'l-Sunnah wa'l-Jamā'ah also believe that Allāh bestows the favour of His guidance upon whomever He wishes from among His slaves, out of His Grace and Mercy, and that He misguides whomever He wills from among His slaves through his Justice. That said, what is incumbent upon us is to abide by the guidelines set in the book of Allāh and the Sunnah of His Messenger (ﷺ), and to refrain from using our own intellects as the final arbiter in these issues.

And with the aforementioned it is established that the *madhhab* of *Ablu'l-Sunnah wa'l-Jamā'ah* is the truth, whereas all other *madhhab*s that take a viewpoint other than this are misguided, whether they deviate towards extremism or deficiency.

² Muslim #771 on the authority of 'Ali ibn Abi Tālib.

عِلْمَ كُلِّ شَيْءٍ قَبْلَ كَوْنِهِ، فَجَرَى عَلَى
قَدَرِهِ،

And his saying: “He knew everything before its existence; then it came to pass in accordance with His Decree.”

* * * * *

Explanation

We say: Allāh has measured and decreed everything and has recorded all of it in the (*lawḥ al-Mahfūz*) Preserved Tablet.

The author’s statement, “*He knew everything before its existence*” could conceivably be construed to stand in support for those who said: mankind create their own actions, but Allāh still knows beforehand and is aware of what they do. This is correct, but we prefer to say, Allāh apportioned and decreed everything and wrote all of it down in His book, (*lawḥ al-Mahfūz*) the Preserved Tablet.

This phrase, “*He knew everything before its existence*” means that He knows everything because He is the One who apportioned and decreed it all. It has been reported that the Noble Recorders (i.e. Angels who record down the actions of people) write down all that which people say and do as well as what they hold in their hearts, and then they ascend to the heavens to

And his saying: "He knew everything before its existence; then it came..."

compare with what has been written in the Preserved Tablet and they find that everything conforms perfectly and entirely with it.

There are four level of *Qadar*,

The First Level:

Allāh's pre-knowledge (*al-'Ilm*) of the measure of everything.

The Second Level:

The recording of all of that in (*lawḥ al-Mahfūz*) the Preserved Tablet.

The Third Level:

Its being subject to the control and (*mashī'ah*) Will of Allāh.

The Fourth Level:

Creating (*al-khalq*) and bringing (*al-ijād*) all of that into existence.

Qadar can also categorised with respect to the aspects of knowledge and recording, as follows:

[1] *al-Qadar al-'Umurī*: It refers to the time when the angel is sent to the creature while it is in the womb in order to write down its predestined future, as being either blessed or doomed. This meaning is relayed by the narration reported by Ibn Mas'ūd who narrated that the Prophet (ﷺ) said,

"The constituents of one of you is gathered in his mother's womb for forty days as a mixed drop, and then it becomes a clot of blood for another period of forty days, and then a lump of flesh for a similar period, following which Allāh sends His angel to it, to breathe into it its soul, and is instructed with regards to four things [to write down]; so the angel writes down his livelihood, his death, his deeds and whether he will be doomed or blessed."¹

¹ Bukhārī #3332 and Muslim #2645.

- [ii] *al-Qadar al-Hawli*: It takes place once a year on the Night of Power (*Laylatu al-Qadr*), during which all events that are meant to happen in the forthcoming year are recorded. Allāh said,

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٤٤﴾

“On that night is made distinct every precise matter”

[*al-Dukhān* (44): 4]

- [iii] *al-Qadar al-Yawmi*: It concerns the details of whatever relates to the day; Allāh said,

كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٥٥﴾

“every day He is bringing about a matter.”

[*al-Rahmān* (55): 29]

- [iv] *al-Qadar al-Azali*: It is the *Qadar* that has been written down in (*lawḥ al-Mahfūz*) the Preserved Tablet; Allāh said,

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٥٦﴾

“Indeed, all things We created with predestination.”

[*al-Qamar* (54): 49]

Thus it is evident that there are four categories of written *Qadar*: *al-Qadar al-Umuri*, *al-Qadar al-Hawli*, *al-Qadar al-Yawmi* and *al-Qadar al-Azali*. The last three categories are derived from *al-Qadar al-Azali*.

**يُضِلُّ مَنْ يَشَاءُ، فَيَهْدِي مَنْ يَشَاءُ، فَيُؤَقِّتُهُ بِفَضْلِهِ،
وَيُهْدِي مَنْ يَشَاءُ، فَيُؤَقِّتُهُ بِفَضْلِهِ،**

And his saying: “He leads astray whomever He wills by abandoning them through His Justice, and He guides whomever He wills by directing them to success, by His Favour and Grace. Consequently, everyone is eased by Him to what He already has knowledge of and has previously decreed as to whether they are to be among the wretched or the fortunate.”

Explanation

It was mentioned previously that everything in this universe had been predestined and apportioned by Allāh, Exalted be He; hence He decreed who was to be blessed and who was to be doomed, and for every being it’s life or death, health or illness, poverty or wealth, humiliation or glory, what would be granted and what would be taken away. Everything has been decreed and written in His Preserved Tablet. Allāh said,

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾

“Indeed, all things We created with predestination.”

[*al-Qamar* (54): 49]

and

مَا أَصَابَ
مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ
مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾

“No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allāh, is easy”

[*al-Hadid* (57): 22]

It has also been proven authentic that the Prophet (ﷺ) said,

“Allāh created Adam, then he took the creation (the people) from his (Adam’s) back, and said to one group, ‘These into the fire (hell) and I do not care’ and to another group ‘and these into paradise by my Mercy.’”¹

And as we also know, Allāh is Just therefore He never wrongs anyone or does injustice to anyone. Allāh said

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ
يَظْلِمُونَ ﴿٤٤﴾

Indeed, Allāh does not wrong the people at all, but it is the people who are wronging themselves.”

[*Yunūs* (10): 44]

and

¹ This narration is found in *Musnad* Abī Ya‘la. Full narration with slight difference in wording can be found in *Aḥmad* #26942.

And his saying: “He leads astray whomever He wills by abandoning...”

إِنَّ اللَّهَ لَا يَظْلِمُ
مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُضْعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ
أَجْرًا عَظِيمًا ﴿٤٠﴾

“Indeed, Allāh does not do injustice, [even] as much as an atom’s weight; while if there is a good deed, He multiplies it and gives from Himself a great reward.”

[*al-Nisā’* (4): 40],

and

وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَمِيدِ ﴿٤١﴾

“And your Lord is not ever unjust to [His] servants.”

[*al-Fuṣṣilat* (41): 46],

and many other *āyat*. He, Exalted be He, said in a *qudsī* ḥadīth,

“O My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another.”²

We gather from all this that: Allāh misguides whomever He wants, by His Justice, by removing His protection from him and leaving him exposed to the Satan’s influence, who overpowers him and leads him to Hell. Allāh said,

وَقَيَّضْنَا لَهُمْ
قُرْنَاءَ فَرَسُوا لَهُمْ مَآبِينَ أَيْدِيهِمْ وَمَا خَلَقْنَاهُمْ وَحَقَّ عَلَيْهِمُ
الْقَوْلُ فِي أَمْرٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْإِنْسِ إِنَّهُمْ
كَانُوا خَاسِرِينَ ﴿٧٥﴾

“And We appointed for them companions who made attrac-

² Muslim #2527 on the authority of Abū Dharr al-Ghifārī.

tive to them what was before them and what was behind them [of sin], and the word has come into effect upon them among nations which had passed on before them of jinn and men. Indeed, they [all] were losers.”

[*al-Fuṣṣilāt* (41): 25],

and

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا
فَهُوَلَهُ قَرِينٌ ﴿٣٦﴾

“And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion.”

[*al-Zukhruf* (43): 36]

That said, while misguidance is decreed by Allāh, the slave earns it as a consequence of his actions through his free-will, under the influence of Satan. Thus, Allāh punishes him because of the choices he makes willingly and on his own accord.

“...and guides whomever He wills by directing them to success by His Grace and Favor” means: When Allāh wants good for any of His slaves, He facilitates for him the means whereby he is directed towards goodness. However, when Allāh wants no good for someone He leaves him to his own devices and lets him be exposed to Satan.

‘Alī ibn Abī Ṭālib related, “Alī reported that one day Allāh’s Messenger (ﷺ) was sitting with a stick in his hand with which he was scratching the ground. He raised his head and said: There is not one amongst you who has not been allotted his seat in Paradise or Hell. They said, ‘Allāh’s Messenger (ﷺ), then why should we perform good deeds; why not just depend upon our destiny?’ Thereupon he (ﷺ) said,

“No, do perform good deeds, for everyone is facilitated in that for which he has been created.”³

³ Bukhārī #1362 and Muslim #2647 on the authority of ‘Alī ibn Abī Ṭālib.

And his saying: "He leads astray whomever He wills by abandoning..."

O Allāh, we seek refuge in You from being left alone on our own, from being misguided after we have been guided, and from wrongdoing after righteousness. We beseech You to hold us fast on the truth until we meet You.

The author should have changed the wording of the following segment "*Consequently, everyone is eased by Him to what He already has knowledge of and has previously decreed as to whether they are to be among the wretched or the fortunate.*" to "*whether they are to be among the fortunate or the wretched.*"

**تَعَالَى اللَّهُ أَنْ يَكُونَ فِي مُلْكِهِ مَا لَا
يُرِيدُ، أَوْ يَكُونَ لِأَحَدٍ عَنْهُ غَنَى**

And his saying: “He is exalted above there being anything He does not desire in His kingdom, or that there should be anything not dependant on Him.”

Explanation

The author intended with this statement to refute the *Qadariyyah al-Nafāt* whose belief advocates that there are events which occur in this universe against Allāh’s will. This is an obviously distorted and corrupt belief, as it is impossible for something to happen within the creation of Allāh, that is not permitted by His will. As we have stated previously, actions such as disbelief, sinning and disobedience existentially occur within the framework of the Universal Will of Allāh, whilst being forbidden by His legislative Will. Hence the actions of mankind in this regard fall in the category of His universal Will.

It follows that those who claim that good is created by Allāh while evil is created by mankind become similar to the Magian who believe in two Creators. Needless to say, this claim implies that there are events that take

And his saying: "He is exalted above there being anything He does not..."

place in this universe - which Allāh created and owns - that are beyond Allāh's Power and Will. Obviously this belief insinuates that Allāh is being overpowered, which is a fallacious claim.¹ Allāh said,

وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ

"And Allāh is predominant over His affair"

[*Yusūf* (12): 21]

¹ By saying what they said, the *Qadariyyah* gave the people of misguidance a way to defeat them in argument. 'Umar Ibn al-Haytham said, 'We went out on a ship, and we were accompanied by a Qadarī and a Magian. The Qadarī said to the Magian, 'Accept Islām.' The Magian said, 'Not until Allāh wills.' The Qadarī said, 'Allāh wills it, but Shayṭān does not want it.' The Magian said, 'Allāh wills something and Shayṭān wills something, but what is carried out is the will of Shayṭān; then Shayṭān is stronger.' In another narration, he said, 'Then I will stay with the stronger of the two.' cf. *Sharḥ al-Taḥāwīyyah*, p.278.

أَوْ يَكُونُ خَالِقًا لِكُلِّ شَيْءٍ، إِلَّا هُوَ رَبُّ الْعِبَادِ وَرَبُّ أَعْمَالِهِمْ،

And his saying: “Or that there should be any creator of anything other than Him, the Lord of mankind, the Lord of their actions, the One who decrees their movements and the time of their lifespans.

[It is also required to believe that] He sent the Messengers to mankind in order to establish the proof against them.”

* * * * *

Explanation

As we have noted earlier Allāh is not only the Creator of mankind but also the Creator of their actions, based on the *ayah*,

قَالَ

﴿١٥﴾ وَأَلَلَّهُ خَلْقَكُمْ وَمَا تَعْمَلُونَ ﴿١٦﴾
أَتَعْبُدُونَ مَا تَنْحِتُونَ

“He said, ‘Do you worship that which you [yourselves] carve, While Allāh created you and that which you do?’”

[*al-Saffāt* (37): 95-96]

And his saying: "Or that there should be any creator of anything other..."

which refutes, beyond the shadow of a doubt, the existence of a Creator besides Allāh, Exalted be He. He created mankind and predestined the measure of their actions and lifetime; hence they make their way towards what has been decreed for them.

As for the legislative aspect of it, He sent to mankind Messengers and revealed to them divine books in order to establish the proof over them, and to clarify the truth for them. Whoever follows the Messengers and obeys them shall be safe, and whoever opposes them, acting differently from what they have been enjoined to do, shall be doomed.

ثُمَّ خَتَمَ الرِّسَالَةَ وَالنَّذَارَةَ وَالنَّبُوءَةَ بِمُحَمَّدٍ نَبِيِّهِ ﷺ، فَجَعَلَهُ آخَرَ الْمُرْسَلِينَ،

And his saying, “He sealed and concluded the divine message, the forewarning and the Prophethood with His sending of His Prophet Muḥammad (ﷺ), whom He made the last of the Messengers, to serve as a warner, a giver of glad-tiding and a caller to Allāh, with His permission, to illuminate and guide mankind.”

Explanation

Allāh said,

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن
رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾

“Muḥammad is not the father of [any] one of your men, but [he is] the Messenger of Allāh and the last of the prophets. And ever is Allāh, of all things, Knowing.”

[*al-Aḥzāb* (33): 40],

It is reported that the Prophet (ﷺ) said,

And his saying, "He sealed and concluded the divine message, the forewarning..."

"The example of me and the prophets before me is like a man who built a house. He excelled in its building and made it beautiful, and he completed it except a space that was missing one brick in one of the corners. People began to walk around it, saying, 'How excellent would this building be if only that missing brick was put in place!' 'I am that brick.'"¹

Throughout history and to every nation, Allāh sent a Messenger with a message. He informed us the stories of some nations in the Qur'ān and left the stories of some other nations untold. He said,

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ
وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ
بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ فَخِصَىٰ بِالْحَقِّ وَخَسِرَ
هُنَالِكَ الْمُبْطِلُونَ

"And We have already sent messengers before you. Among them are those [whose stories] We have related to you, and among them are those [whose stories] We have not related to you. And it was not for any messenger to bring a sign [or verse] except by the permission of Allāh. So when the command of Allāh comes, it will be concluded in truth, and the falsifiers will thereupon lose [all]."

[*al-Ghāfir* (40): 78]

Thus we believe that Allāh sent Messengers to previous nations some of whose stories and reports He informed His Prophet (Muḥammad), while in the case of some others He concealed their news.

The Prophet (ﷺ) said,

"The nations were displayed before me; some prophets would pass by with only a handful of followers, while others would

¹ Bukhārī #3535 and Muslim #2287 on the authority of Abū Hurayrah.

be followed by only one or two, while another would pass by accompanied by nobody at all. Then a big crowd of people was presented to me and I asked, 'Who are they? Are they my followers?' It was said, 'No. It is Moses and his followers.' It was said to me, 'Look at the horizon.' Behold! There was a multitude of people filling the horizon. It was said to me, 'This is your nation out of whom seventy thousand shall enter Paradise without reckoning.'²

We believe that Allāh made His Messenger, Muḥammad (ﷺ), the last and final Messenger, whose nation is also the last nation among mankind.

We also believe that Allāh made amongst the scholars of this nation revivers, who revive and bring to the surface that which people have left and abandoned from religion. They are of the station of the Prophets who were sent to the Children of Israel.

He also made Prophet Muḥammad (ﷺ) the seal of all the Prophets and Messengers (*'alayhum-Salām*) before him and the best among all of them. We also believe that the Prophets of firm resolution, known as *Ulu al-'Aẓm*, are the best of all Messengers; and that our prophet is the best out of them, which explains why none other than him takes upon himself the role of intercession, as they feel their status is not high enough to be in a position to intercede for others.

The Prophet Muḥammad (ﷺ), however, whose status qualifies him to intercede on behalf of the creation, steps forward to take up his position at the Station of Praise where he intercedes twice; Once during the affair of the Judgement, and the other time to open the gates of Paradise. Allāh favored him above all the other prophets and messengers and sent down to him His Noble Book. The Prophet (ﷺ) said,

“Every Prophet was given miracles because of which people believed, but what I have been given is the Divine Revelation which Allāh has revealed to me. Therefore I hope that my

² Bukhārī #5752 and Muslim #220 on the authority of Ibn 'Abbās.

And his saying, “He sealed and concluded the divine message, the forewarning...

followers will outnumber the followers of the other prophets on the Day of Resurrection.”³

The meaning of Divine Revelation is the Qur’ān, because through it the Messenger of Allāh (ﷺ) explained and clarified the religion, and also through his Sunnah, which served to complement and explain the Qur’ān [further]; it is an integral constituent of the Straight Path that Allāh called people towards; He said,

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السَّبِيلَ
فَنفَرَقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ
تَتَّقُونَ ﴿١٥٣﴾

“And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous.”

[*al-An‘ām* (6): 153]

³ Bukhārī #4981 and Muslim #152 on the authority of Abū Hurayrah.

وَأَنْزَلَ عَلَيْهِ كِتَابَهُ الْحَكِيمَ، وَشَرَحَ بِهِ
دِينَهُ الْقَوِيمَ، وَهَدَىٰ بِهِ الصِّرَاطَ الْمُسْتَقِيمَ.

And his saying: “He sent down on him His Wise Book and by means of him He explained his upright Religion and guided people to the Straight Path.”

Explanation

When Allāh selected Prophet Muḥammad (ﷺ) to be His final Messenger, whose coming would seal and conclude the succession of Divine Messages, He revealed to him His Glorious Book - the Qur’ān, which is a Book that,

لَا يَأْتِيهِ
الْبَطْلُ مِنْ أَيْدِيهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

“Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.”

[*al-Fuṣṣilat* (41): 42]

And his saying: "He sent down on him His Wise Book and by means..."

This book is in clear Arabic language, in it Allāh has revealed the stories of previous nations and the news of events that are yet to come. He graced it with an abundance of examples and parables [for people to reflect and understand] and clarified throughout its verses the lawful and the unlawful. The Prophet (ﷺ) explained in detail its general commands and injunctions such as the daily prayers, i.e. the *Ṣalāh*; their timings, the number of units and their types - whether obligatory and voluntary - and also obligatory alms (*ṣakāb*).

The Sunnah explains and elucidates the Qur'ān, and fills in the details of the general *āyāt*. And Allāh did not take the soul of His Messenger (ﷺ) until he had taught everything with the utmost clarity to his nation, leaving them upon proof as clear as a white plain; its night being like its day; no one deviates from it except one who is doomed. He commanded them to follow him and that which he was sent with,

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السَّبِيلَ
فَنفَرَّ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ
تَتَّقُونَ ﴿١٥٣﴾

“And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous.”

[*al-An'ām* (6): 153],

and

وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾

“and guide you to a straight path.”

[*al-Fath* (48): 2],

and

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

“Guide us to the straight path”

[*al-Fātibah* (1):6],

and

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم
مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣﴾

“Follow, [O mankind], what has been revealed to you from your Lord and do not follow other than Him any allies. Little do you remember”

[*al-A'raf* (7): 3],

and

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ
أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾ إِنَّهُمْ لَن يُغْنُوا عَنْكَ مِنَ اللَّهِ
شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

“Then We put you, [O Muḥammad], on an ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know. Indeed, they will never avail you against Allāh at all. And indeed, the wrongdoers are allies of one another; but Allāh is the protector of the righteous.”

[*al-Jāthiyah* (45): 18-19]

The straight path mentioned in these *ayāt* refers to the religion upon which the Prophet (ﷺ) left us, after he had clarified and explained all of it to us through his actions, saying,

“I left you upon clear proof; its night is like its day, no one

deviates from it except one who is wretched.”¹

Indeed, deviation from the straight path of religion brings about nothing besides destruction upon the deviant one; and we seek the refuge of Allāh from deviating after having been upright.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا
بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

“Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.”

[*Āl-‘Imrān* (3): 8]

In this life, this straight path is a symbolic representation that means following the religion faithfully. However, in the hereafter, this metaphorical path transforms into a tangible bridge that spans across the top of Hellfire, which everyone will have to cross. Whoever was upon the right path in this life will cross it with speed and ease on it whereas whomsoever followed a deviated path in this life shall fail to pass the bridge, which will be sharper than a sword and finer than a hair, with hooks on both of its sides that snatch people who were not upon the right path in this life, in order to throw them into Hellfire. And we seek refuge from Allāh from such a fate, and ask for His safety.

¹ Ibn Mājah #43 and Aḥmad #16692 on the authority of al-‘Irbād ibn Sārīyah. It was declared ṣaḥīḥ by al-Albānī, *Ṣaḥīḥah* #937.

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا، وَأَنَّ
 اللَّهَ يَبْعَثُ مَنْ يَمُوتُ، كَمَا بَدَأَهُمْ يَعُودُونَ.

And his saying, “[It is also required to believe] that the Hour of Judgement is coming and there is no doubt about it and that Allāh will resurrect whoever dies; just as He brought them (into being) in the beginning, so shall they be brought into being.”

Explanation

There is no doubt that the Hour is approaching, as Allāh informs us, and that He will resurrect the dead from their graves. He said,

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا
 قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّيُنَّ بِمَا عَمِلْتُمْ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾

“Those who disbelieve have claimed that they will never be resurrected. Say, ‘Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allāh, is easy.’”

[*al-Taghābun* (64): 7]

And his saying, “[It is also required to believe] that the Hour...

Hence resurrection is an incontrovertible truth and reality, which will take place when the lifespan of this worldly existence and all the creation therein comes to an end. Afterwards, the horn will be blown whereby every living thing shall be struck dead.¹ The Prophet (ﷺ) said,

“The Hour will be established; [it shall occur so suddenly] such that two men who shall spread a garment in front of them shall not be able to complete their transaction, or even fold it up; when the Hour will be established a man who will have milked his she-camel and taken the milk with him, will not [last as long as to] be able to drink it; and the Hour will be established before a man who is repairing a water tank [for his livestock] is able to supply water [to his animals] in it; and when the Hour is established, a person will have raised a morsel (of food) to his mouth, but will not be able to eat it.”²

This is because the blowing of the horn shall stop every living being in its track, including the angels; the carriers of the throne, Jibrīl, Mikā’īl, Israfil (the angel responsible for blowing into the horn), the angel of death; all will fall dead on spot. This cataclysm is illustrated in the *ayah*,

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٥٦﴾ وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٥٧﴾

“Everyone upon the earth will perish, And there will remain the Face of your Lord, Owner of Majesty and Honour.”

[*al-Rahmān* (55): 26-27]

The universe shall remain in this state for a long period of time whose duration is known only to Allāh, and then, when He wills for the establishment of the Day of Judgment, He resurrects the angel Israfil, following which He sends to earth a rainfall similar to the semen of men that shall last for forty days, upon which the bodies shall germinate and return to their original form. Following this, He shall assemble the souls at the aper-

¹ The first blow will bring all to attention. The second will end all life.

² Muslim #2954 on the authority of Abū Hurayrah.

ture of the horn, and then order the angel Israfil to blow into the horn again, whereby the souls shall fly back into their bodies; each soul shall go directly to the body it existed within before. Then the earth shall split in order to let them out, whereupon they shall rise from their graves. The Prophet (ﷺ) said,

“I shall be the first for whom the earth shall split open on the Day of Judgment, [I say this] without any arrogance, and I shall raise my head to see Mūsā standing and holding the side of Allāh’s Throne. I will not know whether he was among those who became unconscious, or whether he had gained consciousness before me, or he were amongst those whom Allāh had exempted.”³

Afterwards, a crier shall call: ‘O people come to your Lord’ and they shall follow him. Allāh said,

أَفْتَرَبَتِ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ ① وَإِنْ يَرَوْا آيَةً يُعْرَضُوا
وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ ② وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ
وَكَرُّوا أَمْرٌ مُسْتَقَرٌّ ③ وَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ
مَا فِيهِ مُزْدَجَرٌ ④ حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ النَّذْرُ
فَقَوْلٌ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نَكْرٍ ⑤
خُشَعًا أَبْصَرُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ ⑥
مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكٰفِرُونَ هَذَا يَوْمٌ عَسِرٌ ⑦

“The Hour has come near, and the moon has split [in two]. And if they see a miracle, they turn away and say, ‘Passing magic.’ And they denied and followed their inclinations. But for every matter is a [time of] settlement. And there has already come to them of information that in which there is deterrence - Extensive wisdom - but warning does not avail

³ Bukhārī #2411 and Muslim #2373 on the authority of Abū Hurayrah.

And his saying, “[It is also required to believe] that the Hour...

[them]. So leave them, [O Muḥammad]. The Day the Caller calls to something forbidding, their eyes humbled, they will emerge from the graves as if they were locusts spreading, Racing ahead toward the Caller. The disbelievers will say, “This is a difficult Day.””

[*al-Qamar* (54): 1-8],

and

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ
لَا عِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا

“That Day, everyone will follow [the call of] the Caller [with] no deviation therefrom, and [all] voices will be stilled before the Most Merciful, so you will not hear except a whisper [of footsteps].”

[*Taba* (20): 108],

In addition to several other *āyat* that speak of the establishment of the Hour.

The Day of Judgment shall undoubtedly be established; people shall stand for a long time awaiting their judgment; the sun will draw near to them and they will sweat profusely and suffer great distress due to the cataclysmic nature of this event as Allāh described in the *ayah*,

فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ
الْوِلْدَانَ شِيبًا ۗ وَالسَّمَاءُ مَنفُطِرَةٌ ۖ وَكُنُوزُهَا أَمْوَالٌ
مَّحْمُولَةٌ ۗ وَالنُّجُومُ كَالْمِثْقَالِ الرَّجِيِّ ۗ وَالسَّيِّدَاتُ يَازِعُنَ عَن وَجْهِهِ
وَالسُّجُودُ يُجِزُّونَ ۗ وَالسَّمَاءُ كَالذَّهَبِ الْمَخْمُولِ ۗ وَالسُّجُودُ يُجِزُّونَ ۗ

“Then how can you fear, if you disbelieve, a Day that shall render children hoary-headed? The heavens will break apart therefrom; ever is His promise fulfilled.”

[*al-Muzzammil* (73):17-18]

Then, after a very long period of waiting, Allāh, Exalted be He, shall

render His Judgement after accepting the intercession of our Prophet (ﷺ). So He, the Most High, will call Adam and say,

“Send forth the people of the Fire’. Adam will say, ‘How many are the people of the Fire?!’ Allāh will say, ‘Out of every thousand, take nine hundred and ninety-nine.’”⁴

All this is regarding the Day of Judgement and some of its aspects. At that juncture, people shall be divide into groups; one group heading to Paradise while the other group towards Hellfire, never to rejoin or meet again. O Allāh, Lord of all worlds, write us amongst those whom You shall save on that Day.

⁴ Bukhārī #6530 and Muslim #222 on the authority of Abū Sa’īd al-Khudrī.

وَأَنَّ اللَّهَ سَبْحَانَهُ وَتَعَالَى ضَاعَفَ لِعِبَادِهِ الْمُؤْمِنِينَ الْحَسَنَاتِ، وَصَفَحَ لَهُم بِالتَّوْبَةِ عَنْ كِبَائِرِ السَّيِّئَاتِ،

And his saying: “[It is also required to believe] that Allah, glory be to Him, multiplies the reward of the good actions of His believing servants. He pardons them for their major sins by virtue of their repentance (*tawbah*) and He forgives them for their minor sins by virtue of their avoidance of the major sins. Those who do not repent of their major sins become subject to His will,

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ
ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا

“Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allāh has certainly fabricated a tremendous sin.”

[*al-Nisā'* (4): 48]

Explanation

The author, may Allāh encompass him with His Mercy, intends with this statement to bring to attention the privilege that Allāh has bestowed upon His believing slaves in terms of multiplying the reward for their fair deeds ten-folds to seven hundred times or even more. On the other hand, He has left the evil deeds unchanged, ordaining that each bad deed is to remain as it is. Not only that, but also should a believing slave of Allāh intend a good deed but not get the opportunity to act upon it, Allāh will consider it as if he had acted upon it, whereas if someone intends doing a bad deed but does not do it, it shall not be recorded against him. Indeed, all this manifests the Mercy of Allāh upon His slaves.

Furthermore, He has ordained that whoever observes his obligatory duties while abstaining from committing major sins will have his minor sins forgiven. The Prophet (ﷺ) said,

“If there was a river at the door of anyone of you and he took a bath in it five times a day would you observe any dirt on him?” They said, ‘Not a trace of dirt would be left.’” The Prophet (ﷺ) added, “That is the example of the five prayers with which Allāh blots out (annuls) evil deeds.”¹

However, if it so happened that a person committed a major sin whose punishment earned him Hellfire, but Allāh did not expose him to people in this worldly life, then Allāh is free to either forgive him if He so wishes, or punish him if He wants. On the other hand, if a person commits a sin that carries a worldly punishment, he will be redeemed for his sin by the punishment, if it is carried out. Allāh clearly states in the Qur’ān that He forgives all types of sins, except the sin of associating a partner with Him (and disbelief). He said,

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ
ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا

¹ Bukhārī #528 and Muslim #667 on the authority of Abū Hurayrah.

And his saying: “[It is also required to believe] that Allah, glory be to Him...

“ Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allāh has certainly fabricated a tremendous sin. ”

[*al-Nisā'* (4): 48]

The fate of those who commit major sins will be left to Allāh to decide; either He punishes them or forgives them, whereas those who died upon disbelief (i.e. ascribing a partner or disbelieving in Allāh) are definitely from the people of the Hellfire who shall never enter Paradise. As Allāh said upon the tongue of Jesus,

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ
الْمَسِيحُ ابْنُ مَرْيَمَ ۗ وَقَالَ الْمَسِيحُ يَبْنِي إِسْرَائِيلَ أَعْبُدُوا
اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ
الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ ﴿٧٢﴾

“They have certainly disbelieved who say, ‘Allāh is the Messiah, the son of Maryam while the Messiah has said, ‘O Children of Israel, worship Allāh, my Lord and your Lord.’ Indeed, he who associates others with Allāh - Allāh has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.”

[*al-Mā'idah* (5): 72]

O Allāh, save us from sins and Hellfire.

**وَمَنْ عَاقَبَهُ اللَّهُ بِنَارِهِ أَخْرَجَهُ مِنْهَا
بِإِيمَانِهِ، فَأَدْخَلَهُ بِهِ جَنَّاتِهِ**

And his saying: “Those He punishes with His Fire, He will remove from it because of any *imān* they have and by this He will cause them to enter His Paradise. Allāh said,

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا
يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

“Whoever does an atom’s weight of good will see it.
And whoever does an atom’s weight of evil will see it”

[*al-Zalzalah* (99):7-8]

He will also remove from the Fire - due to the intercession of the Prophet (ﷺ) - whoever he intercedes for, from those who have committed major sins amongst his nation.”

Explanation

The author refers in this statement to the believing slaves of Allāh who

And his saying: "Those He punishes with His Fire, He will remove..."

committed major sins in this worldly life and died without having repented from them. And, as stated earlier in regard to this group of people, it is left to Allāh to decide what to do with them. On the other hand, Allāh has informed us in His Book that whoever avoids major sins shall have his minor sins erased by his performing of his obligatory duties and whatever actions are relate to them, such as purification, walking to the *masjid*, waiting in the *masjid* for the prayer, etc. Allāh said,

إِن تَجْتَنِبُوا كَبَائِرَ مَا نُهَوْنَ عَنْهُ نُكْفِرْ
عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا ﴿٣١﴾

“If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise].”

[*al-Nisā'* (4): 31],

And the Prophet (ﷺ) said,

“Five prayers and from one Friday prayer to (the next) Friday prayer is an expiation (of the sins committed in between them), if major sins are abstained from.”¹

Those who died upon Islām, but have committed major sins that they did not repent from before death, Allāh will either forgive him and admit him into Paradise without punishment, or first admit him into Hell to purify him from this sin, and after that bring him out and admit him into Paradise.

There are several authentic narrations transmitted by numerous reporters that talk about people from his [i.e. Prophet Muḥammad's (ﷺ)] nation that will be snatched up by the hooks on either side of the *Sirat* (i.e. a bridge laid on top of Hell on the Day of Judgement) and then thrown into hell, which will burn every part of their body except the places of prostration. Then, when Allāh wills for them to be brought out of Hell,

¹ Bukhārī #1773 and Muslim #233-1349

He permits the intercessors to take them out, who on entering upon them find them completely charred and only recognisable by their marks of prostration, They will then be brought out and be cast into the river of life, and they will sprout as does a seed in the silt carried away by flowing water.

As for those whose can act as interceders, they include our Prophet Muḥammad (ﷺ) first and foremost in addition to all the other Prophets, the martyrs, the righteous ones and the *Siddiqūn*, who are the ones that have been attested by Allāh as being truthful and sincere. Furthermore, Allāh brings out from Hell three waves of believing people, by His Grace, and He will even bring out a believing people who never did any good in their lives at all and allow them to inhabit His Paradise. Despite these large multitudes, there will still remain places in Paradise that are uninhabited, so He will create people specifically to fill these places.

All the aforementioned is from the creed of *Abū'l-Sunnah wa'l-Jamā'ah*. The Khawārij and Mu'tazilah, however, oppose this tenet because they deny the idea of intercession altogether, and the precept that believing people who were entered into Hell will be brought out of it eventually; they claimed that whoever entered Hell would never leave it. The reason for this erroneous belief is their ignorance and lack of knowledge, because they misinterpreted the *ayāt* such as,

وَمَا هُمْ بِيَخْرُجِينَ مِنَ النَّارِ ﴿١٦٧﴾

“and they will not emerge from the Fire.”

[*al-Baqarah* (2): 167]

and

فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾

“So taste (of that which ye have earned). No increase do We give you save of torment.”

[*al-Naba'* (78): 30],

And his saying: "Those He punishes with His Fire, He will remove..."

Addressing disbelievers specifically, and wrongly assuming that it included believers too. This incorrect understanding is what led them to adopt their erroneous and misguided beliefs, due to which they earned the wrath and anger of Allāh - this is because they either rejected the Sunnah in its entirety, or rejected the Sunnah except for the *mutawātir* narrations, as al-Mu‘tazilah did.

The fact of the matter is, whatever the Prophet (ﷺ) foretold us shall take place without a shadow of a doubt, because Allāh testified in the Qur’ān that His Messenger does not speak out of his own speculations but rather the source of whatever he says [in relation to religion] is nothing but divine revelation. Allāh said,

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

“ It is not for a believing man or a believing woman, when Allāh and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair.”

[*al-Aḥzāb* (33): 36]

Thus all that the Prophet (ﷺ) has said, whether it be related to the commandments - including what Allāh has ordained upon people to do or forbidden them from doing - foreseen and unseen events, must be believed in and its truthfulness affirmed by the Believers. And the denial and rejection of the Sunnah of the Prophet (ﷺ) by these sects is what resulted in their doom.

وَأَنَّ اللَّهَ سَبَّحَانَهُ قَدْ خَلَقَ الْجَنَّةَ
فَأَعَدَّهَا دَارَ خُلُودٍ لِأَوْلِيَائِهِ،

And his saying: “[It is also required to believe] that Allāh, the One free from all imperfections, has (already) created Paradise. He has prepared it as an everlasting abode for His friends (*awliyā*)¹, wherein He shall honour them by permitting them to look at His Noble Face.”

Explanation

The mention of Hellfire and Paradise occurs frequently in all the di-

¹ *Awliyā*, plural of *walī*. The author of *al-Furqān*, says, ‘*al-Walāyah*, or loyalty, is the opposite of *al-‘adāwah*, or enmity. The essential meaning of *al-walāyah* is love and closeness whereas the essential meaning *al-‘adāwā* is hatred and distance. It is also postulated that the *walī* is called so because of his *muwālah*, or persistence and regularity in performing actions of obedience, meaning by this his following up [good actions] with more [good actions]. The first analysis is more correct.’ He says before this, ‘The *Awliyā*’ of Allāh are the pious, God-fearing believers. Allāh, Most High, says, “Yes, the friends of Allāh will feel no fear and will know no sorrow: those who have faith and have *taqwā*.” [Yūnus (10): 62-63]’

Refer to, *The Friends of Allāh and the Friends of Shayṭān*, Dar as-Sunnah, 1421-1433/2000-2012]. [Publishers Note]

And his saying: “[It is also required to believe that] Allah, the One...

vinely revealed books. Allāh informed mankind that before He even created the earth and the skies, He created Paradise as the ultimate abode for His supporters and His obedient slaves, so that they enjoy and revel in its marvellous splendor, and He create Hellfire for His disobedient slaves and His enemies, for it to be their wretched abode forever. Allāh said,

ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمُكَذِّبُونَ ﴿٥١﴾ لَا تَكُونُونَ مِنْ شَجَرٍ مِنْ زَقُّومٍ ﴿٥٢﴾
فَمَا لَكُمْ مِنْهَا الْبُطُونُ ﴿٥٣﴾ فَشَرِبُوا مِنْهُ مِنْ الْحَمِيمِ ﴿٥٤﴾ فَشَرِبُوا
شُرْبَ الْهَيْمِ ﴿٥٥﴾ هَذَا نَزَّاهُمْ يَوْمَ الدِّينِ ﴿٥٦﴾

“Then indeed you, O those astray [who are] deniers, Will be eating from trees of *zāqqūm*, And filling with it your bellies, And drinking on top of it from scalding water, And will drink as the drinking of thirsty camels. That is their accommodation on the Day of Recompense.”

[*al-Wāq‘ah*, (56): 51-56]

This *ayah* tells us how the disbelievers and deniers of the truth shall be treated on the Day of Judgement. Thus it is evident that for each creed Allāh has prepared one of two different treatments, depending on what they deserve; He prepared Paradise, the abode of comfort, joy and grace for the Believers, and Hellfire, the dwelling place of suffering and severe punishment for the disbelievers. And We beseech Allāh for His forgiveness, and safety from Hell.

وَأَكْرَمَهُمْ فِيهَا بِالنَّظَرِ إِلَىٰ وَجْهِهِ الْكَرِيمِ،

And his saying: “He shall honour them by permitting them to look (*nāẓir*) at His Noble Face.”

* * * * *

Explanation

The reality of looking (*nāẓirah*) upon the Noble Face of Allāh has been established in the Qur’ān and Sunnah. The statement of Allāh,

وَسُجُودٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾

“Some faces, that day, will be radiant (*nāḍirah*), looking (*nāẓirah*) toward their Lord”

[*al-Qiyāmah* (75): 22-23]

wherein He described the faces of believers as radiant (*nāḍirah*) then immediately following that He says that these faces shall be looking (*nāẓirah*) at His Face. A group of exegetes from amongst the righteous predecessors interpreted the word “*looking (nāẓirah) toward their Lord*” in the *ayah*,

لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ

And his saying: "He shall honor them by permitting them to look (naẓir)..."

“ For those who do good is the best (reward) and more (thereto).”

[*Yūnus* (10): 26]

to imply the reward of looking at the Noble Face of Allāh, which *Ahlu'l-Sunnab* affirm with consensus of the *Salaf*.

The evidences from the Sunnah are many; from them:

Jarīr ibn ‘Abdullāh al-Bajāli (*radīy Allāh ‘anhu*) related, ‘While we were with the Prophet (ﷺ), on a night with a clear sky with the moon clearly visible, we asked the Prophet, ‘O Allāh’s Messenger! Shall we see our Lord on the Day of Resurrection?’ He replied,

“Do you have any doubt about being able to seeing the full moon on a clear cloudless night?’ They replied, ‘No, O Allāh’s Messenger!’ He said, ‘Do you have any doubt about being able to see the sun when there are no clouds?’ They replied in the negative. He said, ‘You will be able to see Allāh (your Lord) in the same way.’”¹

More narrations reported through Abū Hurayrah (*radīy Allāh ‘anhu*) and Abū Razīn, affirm the reality of looking upon the Face of Allāh on the Day of Judgment, and these have been mentioned by Ibn Abi ‘Āsim in his book, ‘*al-Sunnab*’.²

¹ Bukhārī #554-6573 and Muslim #182-183

² cf Ibn Abi ‘Āsim, ‘*al-Sunnab*’ [1/227-228] no. 459-460.

وَهِيَ النَّبِيُّ أَحْبَبَ مِنْهَا آدَمَ نَبِيَّهُ
وَخَلِيفَتَهُ إِلَى أَرْضِهِ، يَمَا سَبَقَ فِي سَابِقِ عِلْمِهِ.

And his saying: “This Paradise is the one that He caused Adam - His Prophet and His *Khalifah* in His earth - to come down from, based upon what was in His previous Knowledge.”

Explanation

Some of the people of knowledge state that the Paradise that Adam used to reside in is the same Paradise that Allāh prepared for His believing slaves, while on the other hand, other scholars said that it is a different Paradise, but the former is the more correct view, because when Mūsā debated with Adam he said to him,

“You are Adam whom Allāh created with His Hand and blew into from His Soul. So what possessed you to get yourself and your offspring expelled from Paradise?” Adam said, ‘you are Mūsā whom Allāh chose for His Message and spoke to directly, but in spite of that [i.e. your knowledge] you blame me for a matter that had been ordained upon me even before my creation?’ Thus Adam prevailed over Mūsā in their

And his saying: "This Paradise is the one that He caused Adam...

argument."¹

The part of the ḥadīth in which Mūsā mentions "*you and your offspring were expelled from*" is sufficient to prove that the Paradise from which Adam was turned out is the same Paradise that believers shall enter [as their final abode] otherwise he [i.e. Mūsā] would not have not included Adam's offspring in his argument.

¹ Bukhārī #3409 and Muslim #2652 on the authority of Abū Hurayrah.

وَخَلَقَ النَّارَ فَأَعَدَّهَا دَارَ خُلُودٍ لِمَن كَفَرَ بِهِ وَالْحَدَّ فِي
 آيَاتِهِ وَكُتُبِهِ وَرُسُلِهِ، وَجَعَلَهُمْ مَّحْجُوبِينَ عَن رُؤْيَيْتِهِ.

And his saying: “He has (already) created Hell and prepared it as an everlasting abode for those who disbelieved in Him, denied His signs, His Books and His Messengers and He keeps them veiled from seeing Him.”

Explanation

What the author mentions in this part is supported by numerous *ayāt* which state that the stay of disbelievers in Hell is eternal. Mentioned below are some of the verses from among these *ayāt*, Allāh said,

وَالَّذِينَ كَفَرُوا لَهُمْ
 نَارُ جَهَنَّمَ لَا يَبْقَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ
 عَذَابِهَا كَذَٰلِكَ نَجْزِي كُلَّ كَافِرٍ ﴿٣٦﴾ وَهُمْ يَصْطَرِحُونَ
 فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ
 أُولَٰئِكَ نُعَذِّبُكُمْ مَا يُتَذَكَّرُ فِيهِ مِنْ تَذَكُّرٍ وَجَاءَ كُمْ النَّذِيرُ
 فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَّصِيرٍ ﴿٣٧﴾

"And for those who disbelieve will be the fire of Hell. [Death] is not decreed for them so they may die, nor will its torment be lightened for them. Thus do we recompense every ungrateful one. And they will cry out therein, 'Our Lord, remove us; we will do righteousness - other than what we were doing!' But did We not grant you life enough for whoever would remember therein to remember, and the warner had come to you? So taste [the punishment], for there is not for the wrongdoers any helper."

[Fāṭir (35): 36-37],

and

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ
جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿٤٩﴾
قَالُوا أَوَلَمْ نَكُ تَأْتِيكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا
بَلَىٰ قَالُوا فَاذْعُوْا وَمَا ذَعُوْا لَكُم فَرِيحٌ إِلَّا فِي ضَلَالٍ
﴿٥٠﴾ إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا
وَيَوْمَ يَقُومُ الْأَشْهُدُ ﴿٥١﴾ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذَرَتُهُمْ
وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٥٢﴾

"And those in the Fire will say to the keepers of Hell, 'Supplicate your Lord to lighten for us a day from the punishment.' They will say, 'Did there not come to you your messengers with clear proofs?' They will say, 'Yes.' They will reply, 'Then supplicate [yourselves], but the supplication of the disbelievers is not except in error.' Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand - The Day their excuse will not benefit the wrongdoers, and they will have the curse, and they will have the worst home."

[Ghāfir (40): 49-52],

and

وَنَادُوايَمْلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَرْكُوتٌ ﴿٧٧﴾ لَقَدْ
جِئْتُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَادِحُونَ ﴿٧٨﴾

“And they will call, ‘O Mālik, let your Lord put an end to us!’ He will say, ‘Indeed, you will remain.’ We had certainly brought you the truth, but most of you, to the truth, were averse.”

[*al-Zukhruf* (43): 77-78],

and

وَمَنْ
خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ
خَالِدُونَ ﴿١١٣﴾ تَلْفَحُ وُجُوهُهُمُ النَّارَ وَهُمْ فِيهَا كَالِحُونَ ﴿١١٤﴾
أَلَمْ تَكُنْ ءَايَتِي تُنزِّلُ عَلَيْنِكَ فَنُكَيْتُمْ بِهَا كَذِبُونَ ﴿١١٥﴾ قَالُوا
رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١١٦﴾ رَبَّنَا
أَخْرِجْنَا مِنْهَا فَإِن عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١١٧﴾ قَالُوا خَسِرُوا فِيهَا
وَلَا تَكَلِّمُونِ ﴿١١٨﴾ إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا
ءَاْمَنَّا فَأَعْرِضْنَا وَأَرْحَمْنَا وَأَنْتَ خَيْرُ الرَّحِيمِينَ ﴿١١٩﴾ فَاتَّخَذْتُمُوهُمْ
سَخِرِيًّا حَتَّىٰ أَنسَوَكُم ذِكْرِي وَكُنْتُمْ مِنْهُمْ نَضْحَكُونَ ﴿١٢٠﴾
إِنِّي جَزَيْتَهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَاسِقُونَ ﴿١٢١﴾

“But those whose scales are light - those are the ones who have lost their souls, [being] in Hell, abiding eternally. The Fire will sear their faces, and they therein will have taut smiles. [It will be said]. ‘Were not My verses recited to you and you used to deny them?’ They will say, ‘Our Lord, our wretchedness overcame us, and we were a people astray. Our Lord,

And his saying: "He has (already) created Hell and prepared it as an..."

remove us from it, and if we were to return [to evil], we would indeed be wrongdoers.' He will say, 'Remain despised therein and do not speak to Me. Indeed, there was a party of My servants who said, 'Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful.' But you took them in mockery to the point that they made you forget My remembrance, and you used to laugh at them. Indeed, I have rewarded them this Day for their patient endurance - that they are the achiever [of success].'"

[*al-Mu'minun* (23): 103-111]

The aforementioned *ayāt* provide explicit evidence that affirms the eternal punishment of disbelievers in Hell, and their everlasting stay therein, and also prove that they will be prevented from seeing Allāh on the Day of Judgement.

وَأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَىٰ يَجِيءُ بِيَوْمِ الْقِيَامَةِ وَالْمَلَائِكَةَ صَفًّا صَفًّا؛ لِحَرُضِ الْأُمَمِ وَحِسَابِهَا وَعُقُوبَتِهَا وَثَوَابِهَا

And his saying: “[It is also required to believe that] Allāh, the Blessed and the Most High, will come on the Day of Judgement together with the angels, rank upon rank. All the different peoples are confronted with their accounts, He will then recompenses them (according to what they did), reward them (for their good actions) and punish them (for their evil actions).”

Explanation

The evidence upon which the author argues this tenet is the statement of Allāh:

وَجَاءَ رَبُّكَ وَالْمَلَائِكَةُ صَفًّا صَفًّا ﴿٢٢﴾

“And thy Lord shall come with angels, rank on rank,”

[*al-Fajr* (89): 22]

Thus, *Ablu'l-Sunnab* believes that Allāh comes on the day of Judgment to judge His slaves, during which He gathers all of mankind and Jinn in a

And his saying: "[It is also required to believe] that Allah, the Blessed...

single place where they shall be exposed and clearly visible, and their sounds audible. The sun shall draw close to them causing them to sweat; the profusion of their sweat shall be in proportion to their bad deeds. They shall stand there waiting for a long time; then the angels of the worldly sky shall descend to line up behind them, followed by the angels of the second sky who descend to line up behind, and then the angels of the third sky, and so on and so forth, until they shall all have formed rows. They shall remain in that state for a long time, until the situation becomes unbearable and they [mankind and Jinn] reach a state of great panic and agitation. Hence they start seeking someone to intercede for them, so they go to Adam, but he excuses himself [from bearing this responsibility] and directs them to Nūḥ, who also excuses himself and directs them to Ibrāhīm, who similarly directs them to Mūsā, who directs them to ʿĪsā, who also excuses himself and directs them to Muḥammad (ﷺ). Finally when they come to the Prophet (ﷺ) with their request, he says:

“I am up for it” and so he proceeds ahead until he arrives underneath Allāh’s Throne where he falls in prostration before His Lord for the period of a week; Allāh will inspire me to such praises and glorification of Him, the likes of which He has never guided anybody else before me. Then I will be addressed: ‘O Muḥammad! Raise your head; intercede, for your intercession will be accepted, and ask (for anything) and you shall be given. He shall then raise his head and say, “O my Lord, my nation, my nation!”’¹

Allāh then commands that the proceedings of the Judgement be commenced, so He arrives as He wants and in a manner befitting His Majesty and Mastery. Allāh says,

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ
وَالْمَلَائِكَةُ وَفُضِيَ الْأُمُورُ إِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

¹ Bukhārī #4476-6565-7410-7440 and Muslim #193-194-195.

“Do they await but that Allāh should come to them in covers of clouds and the angels [as well] and the matter is [then] decided? And to Allāh [all] matters are returned..”

[*al-Baqarab* (2): 210]

Thus *Ablu'l-Sunnah wa'l-Jamā'ah* believe that Allāh shall come as He wants, and then He shall judge people for their actions and doings, for which the scales shall be placed down, and records of deeds will be spread. Allāh said,

وَنَضَعُ الْمَوَازِينَ
الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ
مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ

“And We set a just balance for the Day of Resurrection so that no soul is wronged in aught. Though it be of the weight of a grain of mustard seed, We bring it. And We suffice for reckoners.”

[*al-Anbiyā'* (21): 47]

We, *Ablu'l-Sunnah wa'l-Jamā'ah*, also believe that deeds will be weighed in a scale; a person's good deeds shall be placed at one of the end of the scale and the bad deeds on the other. The people themselves shall also be weighted on that day [i.e. to measure their true worth], based on the statement of the Prophet (ﷺ),

“On the Day of Resurrection, a huge obese man will step forward who shall weigh less than a mosquito wing in Allāh's sight.”²

On the other hand, there was an incident when 'Abdullāh ibn Mas'ūd was climbing a palm-tree and some of his companions noticed the thinness of his legs so they started to laugh. The Prophet (ﷺ) then said,

² Bukhārī #4729 and Muslim #2785.

And his saying: “[It is also required to believe] that Allah, the Blessed...

“Do you belittle the smallness of his legs?! Indeed, in the Scale, they are heavier than the mountain of Uhud.”³

³ Aḥmad #3981.

It was declared ḥasan by al-Albānī, *al-Irwā* 1/104.

وَتُوضَعُ الْمَوَازِينُ لَوْزَنِ أَعْمَالِ الْعِبَادِ، فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

And his saying: “On that Day, the balances (*al-mawāzīn*) will be set up for weighing of the deeds of the people,

فَمَنْ ثَقُلَتْ مَوَازِينُهُ، فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ
خَفَّتْ مَوَازِينُهُ، فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ
خَالِدُونَ ﴿١٠٣﴾

“And those whose scales are heavy [with good deeds] - it is they who are the successful. But those whose scales are light - those are the ones who have lost their souls, [being] in Hell, abiding eternally.”

[*al-Mu'minūn* (23):102-103]”

Explanation

The two *āyāt* mentioned by the author offer sufficient proof that deeds, or rather, the registers containing the deeds, shall be weighted on the Scale,

And his saying: "On that Day, the balances (al-mawāzīn) will be set up...

as mentioned additionally in the ḥadīth of the card.¹

¹ ‘Abdullāh ibn ‘Amr ibn al-Ās (*radīy Allāh ‘anhumā*) related, ‘The Messenger of Allāh (ﷺ) once said, “On the day of Arising, Allāh shall choose a man from my nation out of the assembly of all creatures. Ninety-nine books shall be spread out before him, each one of which stretches as far as the eye can see. Then He shall ask him, ‘Do you deny any of this? Have my Recording Angels dealt you any injustice?’ ‘No, my Lord,’ he shall reply. ‘But yes,’ says He, ‘you have one good action in My sight, and today there shall be no injustice against you.’ And He brings out a card upon which is written, ‘I bear witness that there is no deity save Allāh, and I bear witness that Muḥammad is the Messenger of Allāh.’ ‘O my Lord!’ he says, ‘What is that card beside all these books?’ ‘You shall not be wronged,’ says He. And the books were placed in one scale and the card in the other, and the books rise up while the card descends, for there is nothing which can outweigh Allāh’s name.” cf. Ibn Mājah #3488.

**وَيُؤْتُونَ صَحَافَتَهُمْ بِأَعْمَالِهِمْ، فَمَنْ أُوتِيَ
كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا،**

And his saying, “They will be given their records containing their deeds; hence, those who will be given their records in their right hands, will be judged with an easy account, but those who will be given their records behind their back, will enter a Fire.”

Explanation

The scale has two arms; one for good deeds and one for bad deeds. Allāh informs us in the Qur’ān that He has assigned two angels to accompany every single person and record down every single deed he performs; He says,

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ، وَنَحْنُ أَقْرَبُ إِلَيْهِ
مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾ إِذْ بَلَغْنَا الْمَلَقِيَّانِ مِنَ الْمَيْمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ
﴿١٧﴾ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

“We verily created man and We know what his soul whispers to him, and We are nearer to him than his jugular vein. When

And his saying, "They will be given their records containing their deeds..."

the two Receivers receive (him), seated on the right hand and on the left, he utters no word but there is with him an observer ready."

[*Qāf* (50): 16-18]

On the Day of Judgement the two angels shall come to the person that they were assigned to, and each angel shall carry off the record he had been entrusted with. Then the records shall be placed in the scale right after the books are distributed; the believers shall receive their books in their right hand and in front of them, whereas disbelievers shall receive their books in their left hand and from behind them, and each one shall read what is in his book. Allāh says,

وَكُلَّ
إِنْسَانٍ أَلْزَمْنَاهُ طَلْعَ رُءُوسِهِ فِي يَوْمِ يُبْعَثُونَ وَنُخْرِجُهُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا
يَلْقَاهُ مَنْشُورًا ﴿١٧﴾ أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

"And [for] every person We have imposed his fate upon his neck, and We will produce for him on the Day of Resurrection a record which he will encounter spread open. [It will be said], 'Read your record. Sufficient is yourself against you this Day as accountant.'"

[*al-Isrā'* (17): 13-14]

When the records are placed in either side of the scale, if the side of good deeds is heavier than the side of bad deeds the person shall be delivered; otherwise he will be ruined. Allāh says,

وَنَضَعُ الْمَوَازِينَ
الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ
مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَسِيبِينَ

"And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is

[even] the weight of a mustard seed, We will bring it forth.
And sufficient are We as accountant.”

[*al-Anbiyā'* (21): 47]

وَأَنَّ الصِّرَاطَ حَقٌّ، يَجُوزُهُ الْعِبَادُ بِقَدْرِ أَعْمَالِهِمْ،

And his saying: “[It is also required to believe that] *al-Sirāt* [the bridge crossing over the Hell fire] is true and people will cross it accordance with their deeds. Their speed in crossing it differing according to their deeds (in their worldly life); hence those who manage to survive crossing it shall do so with varying degrees of swift-ness [and hardship]. On the other hand, there shall be others whose deeds shall cause their ruin, causing them to be cast into Hell.”

Explanation

The *Sirāt* [in the abstract sense] is the name of the straight path that Allāh outlined in His Books and by way of His Prophets; all nations from first to last were commanded to walk along it. He said,

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ
فَنفَرَقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ
تَتَّقُونَ ﴿١٥٦﴾

“This is My path, which is straight, so follow it; and do not

follow [other] ways, for you will be separated from His way.
This has He instructed you that you may become righteous.”
[*al-An‘ām* (6):153],

and He ordered His slaves to beseech Him to guide them to the right path, so He said,

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ
عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٢﴾

“Guide us to the right path. The path of those whom You have favoured; Not (the path) of those who earn your anger nor of those who astray”

[*al-Fāṭḥah* (1): 6-7],

and

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ
وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾
وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا ﴿٣﴾

“ Indeed, We have given you, [O Muḥammad], a clear conquest. That Allāh may forgive for you what preceded of your sin and what will follow and complete His favour upon you and guide you to a straight path. And [that] Allāh may aid you with a mighty victory. ”

[*al-Fath* (48): 1-3],

and

يَا أَيُّهَا النَّاسُ
قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴿١٧٤﴾
فَأَمَّا الَّذِينَ ءَامَنُوا بِاللَّهِ وَأَعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ
فِي رَحْمَةِ مِنَّةٍ وَفَضْلِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا ﴿١٧٥﴾

And his saying: “[It is also required to believe] that al-Ṣirāt [the bridge...]

“O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light. So those who believe in Allāh and hold fast to Him - He will admit them to mercy from Himself and bounty and guide them to Himself on a straight path.”

[*al-Nisā'* (4): 174-175];

there are many other *ayāt* that attest to this.

The Prophet (ﷺ) once drew a straight line on the floor then drew other lines on its two sides, then said,

“Allāh shows you, by way of parable, a straight path that has walls on either side having many doors covered with sheets; at each door there stands a devil inviting people to enter it...”¹

The *Ṣirāt* mentioned in this ḥadīth is the same one he alluded to when he said,

“I have left you upon clear proof; its night is like its day [due of its clarity], and no one deviates from it except one who is wretched and ruined.”²

He showed his nation this clear path through his actions, his words and his struggles in the path of Allāh. Those who follow the straight path in this world shall correspondingly succeed in passing over the *al-Ṣirāt* in the Hereafter, because Allāh has made the perceptible *al-Ṣirāt* across the top of Hellfire as the after worldly counterpart of the intangible *al-Ṣirāt* of this worldly life. No one can reach Paradise except by passing by over it [just as no one can reach Paradise without walking along the straight path in this world]. Allāh said,

¹ Aḥmad #14853 and Ibn Mājah #11 on the authority of Jābir ibn ‘Abdullāh. It was declared ḥasan by al-Albānī, *Ṣaḥīḥ* #937.

² Ibn Mājah #43 and Aḥmad #16692 on the authority of al-‘Irbād ibn Sārīyah. It was declared ṣaḥīḥ by al-Albānī, *Zilāl al-Jannah* #16.

وَأِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ
حَتْمًا مَقْضِيًّا ﴿٧١﴾ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ
فِيهَا جُنَاتٍ ﴿٧٢﴾

“There is not one of you but shall approach it. That is a fixed ordinance of thy Lord. Then We shall rescue those who kept from evil, and leave the evil doers crouching there.”

[*Maryam* (19): 71-72]

The Prophet (ﷺ) also described *al-Sirāt* in the Hereafter as a bridge that shall span across Hell from above; it will be sharper than a sword, finer than strand of hair, and the ease or difficulty which people will cross it will depend upon their deeds; whoever followed the straight path in this life, Allāh will aid him in cross the straight path (bridge) in the Hereafter.

The Prophet (ﷺ) also informed us that people will pass over the bridge at different speeds i.e. some people shall traverse it as if in a flash of lightning; others shall cross it in the blink of an eye, others will course over it at the speed of wind; some will have the speed of a racing horse, others the speed of running or jogging or a walking gait. There shall be others who will have a candle placed on their right toe, such that they step forward while it is lighted, whereas when it extinguishes they pause; and yet others who shall crawl forward on their belly while the fire sings them from this side or that, until they finally make it across. All of the aforementioned events shall certainly, without the shadow of a doubt, take place as described by the Prophet (ﷺ).

Furthermore, he informed us that there shall be many who shall fall off the bridge while attempting to cross it. The bridge will have on top of it hooks, similar to the thorns of Sa’dan, whose size is known only to Allāh. These hooks shall pluck up people in accordance with their [evil] deeds and then throw them into Hell. The only people who shall pass over the bridge safely are the believers, whereas polytheists, disbelievers and hypocrites [whose hypocrisy extends to their hearts] shall be driven into Hell through its gates, as Allāh said,

And his saying: “[It is also required to believe] that al-*Ṣirāt* [the bridge...

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾
لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَّقْسُومٌ ﴿٤٤﴾

“And indeed, Hell is the promised place for them all. It has seven gates; for every gate is of them a portion designated.”

[*al-Hijr* (15): 43-44],

and

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ إِذَا جَاءَهُمْ
فَتَحَّتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ
يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ
هَذَا ۚ قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ
﴿٧١﴾ قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى
الْمُتَكَبِّرِينَ ﴿٧٢﴾

“And those who disbelieved will be driven to Hell in groups until, when they reach it, its gates are opened and its keepers will say, ‘Did there not come to you messengers from yourselves, reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?’ They will say, ‘Yes, but the word of punishment has come into effect upon the disbelievers. [To them] it will be said, ‘Enter the gates of Hell to abide eternally therein, and wretched is the residence of the arrogant.’”

[*al-Zumar* (39): 71-72]

To reiterate, only believers will pass across the bridge, whereas disbelievers, polytheists, atheists and hypocrites shall be herded into the Hell-fire. O Allāh we seek refuge in You from being misguided or from misguiding others, and we seek refuge with You from being among the losers in this world and the hereafter, and we ask You to help us hold on fast to the truth, just as You guided us to it.

وَالْإِيمَانَ بِحَوْضِ رَسُولِ اللَّهِ ﷺ، تَرَدُّهُ أُمَّتُهُ لَا يَبْظُمُ مَنْ شَرِبَ مِنْهُ،

And his saying: “[It is also required to believe] in the *Hawḍ* (the Pond) of the Messenger of Allah (ﷺ) where his nation will come and drink from it. Whoever drinks from it will never thirst again,¹ and those who changed and altered the religion shall be driven away from it.”

Explanation

The Prophet (ﷺ) stated that the (drinking) vessels of his *Hawḍ* shall be more numerous than the stars in the sky. Ibn Abī ‘Āṣim related in his book (*al-Sunnah*) by the way of Abū Bakr ibn Abī Shaybah from ‘Abdullāh ibn al-Šāmit that Abū Dharr (*raḍīy Allāh ‘anhumā*) asked the Prophet (ﷺ), ‘O Messenger of Allāh, how are the drinking vessels of your *Hawḍ*? He answered,

¹ Bukhārī #6579 and Muslim #2293 on the authority of ‘Abdullāh ibn ‘Amr. Muslim #2300 on the authority of Abū Dharr.

The ḥadīth about the *al-Hawḍ* are *mutawātir*. cf. Suyūṭī, *al-Aẖḥār al-Mutanāḥbirah* #110.

And his saying: “[It is also required to believe] in the Hawḍ (the Pond)...

“By Him in whose Hand is my soul, the number of vessels in it is more than the number of the stars and planets in the sky on a clear dark night. Whoever drinks from it shall never be thirsty again; its width and length are equal, and is like the distance between Oman and Aylah. Its drink is whiter than milk and sweeter than honey.”²

He also related another narration from the way of Abū al-Wāzīʿ: Jābir ibn ‘Amr, who heard Abū Barzah al-Aslamī narrating from the Prophet (ﷺ) saying,

“The distance between the two banks of my *Hawḍ* is like the distance between Aylah and Ṣana‘ah, which is a journey of one whole month. The width of my *Hawḍ* is the same as its length; into it flow two conduits made of silver and gold, from Paradise, its drink is whiter than milk and sweeter than honey. It has vessels that are as numerous as the stars in the sky.”³

He also reported from the way Abū Bakr ibn Abī Shaybah from Abū Sa‘īd al-Khudrī (*radīy Allāh ‘anhu*) that the Prophet (ﷺ) said,

“I have a *Hawḍ* whose length equals the distance between the Ka‘bah and Bayt al-Maqdis; its water is whiter than milk, its vessels are more in number than the stars; and I will have the most followers on the Day of Judgment.”⁴

He also mentioned the narration of Ḥudhayfah (*radīy Allāh ‘anhu*) who

² Ibn Abi ‘Āṣim, *al-Sunnab* 2/17.

It was declared ṣaḥīḥ by al-Albānī, *Zilāl al-Jannab* #721.

³ Ibn Abi ‘Āṣim, *al-Sunnab* 2/18.

It was declared ḥasan by al-Albānī, *Zilāl al-Jannab* #722.

⁴ Ibn Abi ‘Āṣim, *al-Sunnab* 2/18.

It was declared ṣaḥīḥ by al-Albānī, *Zilāl al-Jannab* #723.

narrated,

“The [content of the] *Hawḍ* of the Prophet (ﷺ) is whiter than milk, sweeter than honey, cooler than ice and better smelling than musk...”⁵

and through the route of Ibn ‘Umar (*raḍiy Allāh ‘anhumā*) who narrated that the Messenger of Allāh (ﷺ) said,

“Ahead of you [on the Day of Judgment] shall be a *Hawḍ* that is as long as the distance between Jarbā’a and Adhruḥ.”⁶

He also mentioned in his book on the authority of ‘Abdullah ibn ‘Umar, Yazīd ibn al-Akhnas and Ḥāritha that a man from Khuza‘ah heard the Prophet (ﷺ) say,

“The distance between the two sides of my *Hawḍ* is like the distance between Makkah and Ṣana‘ah.”⁷

Abū Hurayrah (*raḍiy Allāh ‘anhu*) related that the Messenger of Allāh (ﷺ) said,

“Between my grave and my pulpit is a garden from the gardens of Paradise, and my pulpit is positioned atop my *Hawḍ*.”⁸

⁵ Ibn Abi ‘Āṣim, *al-Sunnab* 2/19.

It was declared ṣaḥīḥ by al-Albānī, *Zilāl al-Jannab* #724.

⁶ Ibn Abi ‘Āṣim, *al-Sunnab* 2/20.

It was declared ṣaḥīḥ by al-Albānī, *Zilāl al-Jannab* #726.

⁷ Ibn Abi ‘Āṣim, *al-Sunnab* 2/23.

It was declared ṣaḥīḥ by al-Albānī, *Zilāl al-Jannab* #730.

⁸ Ibn Abi ‘Āṣim, *al-Sunnab* 2/24.

It was declared ṣaḥīḥ by al-Albānī, *Zilāl al-Jannab* #731.

And his saying: “[It is also required to believe] in the Ḥawḍ (the Pond)...

Thus the existence of the Prophet’s (ﷺ) Ḥawḍ is authentically proven, without the slightest doubt. Believers shall drink from it whereas hypocrites will be driven away. The Prophet (ﷺ) said,

“While I shall be standing at my Ḥawḍ, some people will come to me whom I will recognise, but as soon as I intend giving them a drink from my Ḥawḍ, a man comes between me and them commanding them to be led away by him. I shall ask him: Where to? To which he replies: I am taking them to Hell. I say ‘but they are from my nation.’ And he says; ‘You do not know what they did after you. They turned heel and became deviated the day you left them’”⁹

and in another narration it is phrased as follows,

“They changed after you passed away. So the Prophet (ﷺ) says, ‘Away with those who changed after I was gone!’”¹⁰

⁹ Bukhārī #6587 on the authority of Abū Hurayrah.

¹⁰ Bukhārī #6584 on the authority of Sahl ibn Sa’d and Muslim #2295 on the authority of Umm Salamah.

وَأَنَّ الْإِيمَانَ قَوْلٌ بِاللِّسَانِ، وَإِخْلَاصٌ بِالْقَلْبِ، وَعَمَلٌ بِالْجَوَارِحِ،

And his saying: “[It is also required to believe that] *al-Īmān* consists of what you say with the tongue, what you believe sincerely in the heart, and what you do with the limbs.¹ It increases with the

¹ Imām Shāfi‘ī said, ‘The Companions and the Successors after them whom we have met have unanimously agreed that faith is speech, deed, and intention. One of the three is not valid without the others.’ Recorded by Lālikā‘ī, vol. 4, pg. 848 and vol. 5, pg. 957

Bukhārī said about faith that it was, ‘Speech and deed without any doubt,’ and he said, ‘I have written from more than one thousand scholars, and I only wrote from those who said that faith was speech and deed. I did not write from people who said that faith was (only) speech.’ Recorded by Lālikā‘ī, vol. 5, pg. 959

The author, *Majmū‘ Fatāwā*, vol. 7, pp. 186-187, said, ‘The foundation of faith is that faith which takes root in the heart, this faith must have two components: the belief of the heart accompanied with its acknowledgement and cognisance; the first element is referred to as the statement of the heart (*qawl al-qalb*). Junaid said, “*Tawhīd* is the statement of the heart and reliance (*tawakkul*) is the action of the heart (*‘amal al-qalb*).” Therefore it is necessary that there exist the statement of the heart and its actions, then ensuing from this, the statement of the body and its actions. The action of the heart must exist such as loving Allāh and His Messenger, fearing Allāh, loving what Allāh and His Messenger love and hating what they hate, making ones actions sincere for Him and having *tawakkul* in Him.

The heart is the foundation, when it contains cognisance and firm intent this

And his saying: “[It is also required to believe] that al-Īmān consists of...

increase of obedience, and decreases with its decrease by disobedience.² The statement of belief is not complete without action. Nei-

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must show on the body necessarily, it is not possible that this not happen. This is why the Prophet (ﷺ) said in the ṣaḥīḥ ḥadīth, “In the body there is a piece of flesh, if it is sound, the body is sound, but if it is corrupt, the whole body will be corrupt, indeed it is the heart.” Abū Hurayrah said, “The heart is the king and the limbs are its soldiers, if the king is good, the soldiers will be good but if the king is vile, so too will be his soldiers.” ... So if the heart is correct by virtue of its having faith in terms of knowledge and action; this must mean that the body will also be correct in its speech and action upon the dictates of that faith. This is why the *Imāms* of the *Ablu’l-Ḥadīth* said that faith was speech and action. Inward and outward speech and inward and outward action, the outer must follow the inner and this is why some of the Companions said regarding one who prayed lazily, “If his heart were submissive, so too would his limbs be.” cf. *Majmū’ Fatāwā*, vol. 7, pp. 644-646 for an important discussion concerning this.

²Sufyān al-Thawrī said, ‘Faith consists of speech, deed, and intention. It increases and decreases, it increases with actions of obedience and decreases with actions of disobedience. No speech is accepted without deed, no speech and deeds are accepted without intention, and speech, deed, and intention is not accepted unless they conform to the Sunnah.’ *Lālikā’ī*, vol. 1, pg. 151 and Dhahabī, *Tadbkiratu’l-Ḥuffāz*, vol. 1, pg. 206

Ya’qūb ibn Sufyān said, ‘In the view of *Ablu’l-Sunnab*, faith is sincerity to Allāh with the heart, the tongue, and the limbs; it is speech and deed and it increases and decreases. This is the view of everyone we have met in Makkah, Madīnah, Syria, Baṣra and Kūfa.’ *Lālikā’ī*, vol. 5, pg. 963

The author, *Majmū’ Fatāwā*, vol. 7, pg. 171 said, “Those of the *Salaf* who said that faith was speech and action intended thereby the speech of the heart and tongue and action of the heart and limbs. Those who added to this definition belief did so because they thought or feared that people would understand that ‘speech’ [mentioned in the previous definition] refers only to speech of the tongues. Those who defined it as “speech, action and intention” did so because they understood that ‘speech’ covers both belief [in the heart] and articulation of the tongue, but they feared that people may not understand that intention was also covered by ‘action’ and so they added this. Those who added “following the Sunnah” did so because no action is beloved to Allāh unless it is compliance to the Sunnah. None of these meant to include in this definition absolutely every speech and action,

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ther the statement nor actions are complete without sincere intention. Furthermore, neither the statement, nor actions, nor intention are complete unless they are in accordance with the *Sunnah*.”

Explanation

The author states that according to *Ablu'l-Sunnah wa'l-Jamā'ah*, *imān* only exists through complying with the following three requirements; a belief in the heart, speech of the heart which is consistent with the belief in the heart and actions by the limbs to fulfill what *imān* necessitates; *imān* cannot be deemed correct otherwise.

Allāh condemned and admonished hypocrites, promising them severe torment because they used to utter with their tongues that which differed from what they held in their hearts. Allāh said,

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ
 إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ

“When the hypocrites come to you, [O Muḥammad], they say, ‘We testify that you are the Messenger of Allāh.’ And Allāh knows that you are His Messenger, and Allāh testifies

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rather that speech and action which is legislated. Their purpose in giving these definitions was to refute the Murji'ah who presumed that faith was belief and nothing else. Those who defined faith to have four components, such as 'Abdullāh al-Tusturī, explained themselves by saying, “Speech, action, intention and Sunnah: if faith is speech without action, this is disbelief; if it is speech and action without intention, this is hypocrisy; if it is speech, action and intention but without Sunnah, this is innovation.” cf. *A Textbook on Orthodox Sunni Creed, the Creed of al-Wasitiyyah*, pp96-98, published by Dār as-Sunnah, 2009.

And his saying: “[It is also required to believe] that al-Īmān consists of...

that the hypocrites are liars.”

[*al-Munāfiqūn* (63):1]

He, Exalted be He, also condemned the hypocrites in other *āyāt* in various chapters in the Qurʾān such as in *Surah al-Baqarah*, *Surah al-Aḥzāb*, *Surah al-Tawbah* - which is also known as ‘the exposing *Surah*’ as it reveals and exposes the affairs and actions of the hypocrites. Thus it is insufficient to simply utter the tenets of belief by the tongue while the heart does not confirm with what has been uttered. Similarly, it is insufficient for the heart to believe, while neither the tongue nor the actions of the body reflect what is in the heart. It was for this reason that Allāh condemned Pharaoh and his people for denying the message of Mūsā - out of their arrogance - though they believed in its truth in their hearts. Allāh said,

وَحَدِّدُوا بِهَا وَأَسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ
كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾

“And they rejected them, while their [inner] selves were convinced thereof, out of injustice and haughtiness. So see how the end of the corrupters was.”

[*al-Naml* (27):14]

Thus, the heart, the tongue and the actions should all conform with one other.

The duty of the heart is to have conviction and to testify [to the truth] while the duty of the tongue is to utter that which is incumbent upon it. Among the evidences supporting the aforementioned statement is the Prophet’s (ﷺ) saying,

“Whoever testifies that there is no deity worthy of worship except Allāh while his heart sincerely believes in it, shall enter Paradise.”³

³ Muslim #31 on the authority of Abū Hurayrah.

Wherein he stipulated the condition of sincerity of the heart for the speech of the tongue to be valid and correct; and as mentioned previously, it is essential what the tongue puts into words is actually what the heart believes in. Moreover, Allāh explicitly admonished and condemned hypocrites for saying the opposite of what their hearts believed. The implication is that the definition of *īmān* among those who define *īmān* to be merely belief in the heart is flawed and corrupt. The example of this group is the Jahmi Murji' sect. Also, the definition of those who excluded the actions from *īmān*, hence *imān*, according to them is just belief in the heart and utterance by the tongue, is also erroneous. An example of this group is the Murji' Jurists.

The core of *īmān* is that the heart, the tongue and the limbs should be in a state of congruity with the testimony of belief (*shahadah*). This necessitates actions such as establishing the five daily *Ṣalāhs*, paying the obligatory alms (i.e. *Zakāb*), fasting the month of *Ramadān*, performing pilgrimage (*Hajj*)⁴, abstaining from killing the innocent and or taking as lawful for sexual relations unlawful men or women. Whoever fulfills the aforementioned requirements will be a Muslim.

It is important to realise that not only is *īmān* the belief in the heart and its verbal confirmation by the tongue, but it also requires that the actions reflecting this belief and utterance be strictly in accordance with Sunnah. Hence any actions that are in contradiction to the Sunnah, such as innovations, shall be rejected, until it becomes sincere as well as in accordance with the Sunnah.

⁴ Performing *Hajj* is obligatory once in lifetime should a person be able to afford it financially and physically.

وَأَنَّهُ لَا يَكْفُرُ أَحَدٌ بِذَنْبٍ مِنْ أَهْلِ الْقِبْلَةِ.

And his saying: “[It is also required to believe that] no Muslim (*ahlul-qiblah*) becomes a disbeliever due to (commission of a) sin.”

Explanation

Declaring a Muslim to be a disbeliever due to a sin he committed is what is adopted and advocated by the Khawārij and the Mu‘tazilah. On the other extreme, the Murji’ah state that sins do not have any bearing or effect on *īmān*, which is the exact opposite.

Regarding the Khawārij, they declare any Muslim who commits a major sin a disbeliever, hence [according to their belief] such a person will be in Hell forever, whereas the Mu‘tazilah - though they are in agreement with the Khawārij in their precept that the perpetrator of a major sin will abide in hell forever - they claim that such a person, in this life, is in a level between two levels i.e. they claim that he is neither a Muslim nor a disbeliever.

As for the Murji’ah, then they are the ones who say that *īmān* is *tasdiq*

(attestation) only, and it is at one steady level that neither increases nor decreases. Therefore according to their claim, the *īmān* of the worst sinners is similar to the *īmān* of Abū Bakr and ‘Umar, which is an entirely erroneous and invalid belief, because the Qur’ān clearly states that *īmān* increases. Allāh said,

وَيَزِدُّ الَّذِينَ آمَنُوا إِيمَانًا

“and those who have believed may increase in *īmān*.”

[*al-Mudaththir* (74): 31],

and

لِيَزِدُّوا إِيمَانًا مَعَ إِيمَانِهِمْ

“...that they would increase in *īmān* along with their present *īmān*.”

[*al-Fath* (48):4],

and

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى

“Allāh increases in right guidance those who walk aright”

[*Maryam* (19): 76]

Furthermore, Ḥanzala (*radīy Allāh ‘anhu*), who was amongst the scribes of Allāh’s Messenger (ﷺ), once complained to Abū Bakr (*radīy Allāh ‘anhu*) about the depreciation in the state of his *īmān*, imagining himself to have acquired a kind of hypocrisy. He reported, ‘I said to Abū Bakr, I feel I am a hypocrite, because when we are in the company of Allāh’s Messenger (ﷺ) we ponder over Hell-Fire and Paradise and it feels as if we were seeing them with our own eyes, but when we are away from Allāh’s Messenger (ﷺ) attending to our wives, our children or our business; most of these things (i.e. pertaining to the afterlife) slip out of our minds. Abū Bakr said, ‘By Allāh, I also experience the same. So Abū Bakr and I went to Allāh’s

And his saying: “[It is also required to believe] that no Muslim...

Messenger (ﷺ) and said to him, ‘O Allāh’s Messenger, Ḥanzala has turned into a hypocrite.’ Thereupon Allāh’s Messenger said, ‘What has happened to you?’ I said, ‘O Allāh’s Messenger, when we are in your company, we are reminded of Hellfire and Paradise as if we were seeing them with our own eyes, but whenever we leave your company and attend to our wives, children and business, much of these things go out of our minds.’ Thereupon Allāh’s Messenger (ﷺ) said,

“By Him in Whose Hand is my life, if the state of your heart remained the same as it is in my presence, the Angels would come down to shake hands with you on your way and in your beds, but, Ḥanzala, time (should be devoted to the worldly affairs) and time (should be devoted to prayer and reflection).”¹

What is important here is to know that *Ablu’l-Sunnah wa’l-Jamā’ah* never declare a Muslim a disbeliever due to a sin; evidence of this is when Allāh called the two fighting factions: brothers [even though they were spilling each other’s blood],

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ

“The believers are but brothers, so make settlement between your brothers.”

[*al-Hujarāt* (49): 10],

As well as that which he said in response to the one who said, ‘May Allāh curse him for he is often caught drinking intoxicants’, so the Prophet’s (ﷺ) said to him,

“Do not be a helper for *shaytān* against your brother”²

The Prophet (ﷺ) called him a brother [even though he had drunk in-

¹ Muslim #2750 on the authority of Ḥanzala al-Usayyidi.

² Bukhārī #6781 on the authority of Abū Hurayrah.

toxicants a number of times]. Moreover, Allāh’s statement

فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَأَنْبِئْهُ بِالْمَعْرُوفِ وَأَدِّهِ إِلَيْهِ
بِإِحْسَانٍ

“And for him who is forgiven somewhat by his (injured) brother, prosecution according to usage and payment unto him in kindness.”

[*al-Baqarah* (2): 178],

Wherein he described the killer as the brother of the killed, proves that a Muslim does not become a disbeliever upon committing a sin, even if the sin is major.

The aḥādīth of intercession, *Ḥawḍ* and *al-Ṣirāṭ* clearly indicate the varying degrees of *īmān* in believers. The aḥādīth of *al-Ṣirāṭ* reveal how different believers will pass over it at different speeds; some with the speed of light, or within the blink of an eye, or with the speed of a racehorse, or the speed of a man who is running, or jogging, or walking, or even as slow as one crawling along on his belly - not to mention others who will fail to cross it and will fall into Hell.³

All of this indicates the existence of different levels of *īmān* among believing individuals, which is the reason why they cross the bridge at different speeds [or not at all]. Additionally, the aḥādīth dealing with intercession are also centered on the same point - and these are plenty - such as; ‘Bring out of hell every believer whose heart has the weight of one dinar of *īmān*’ in another narrations

“Bring out of hell every believer whose heart has the weight of one dinar of goodness’, ‘Bring out of hell every believer whose heart has the weight of one seed of *īmān*’, ‘Bring out of hell every believer whose heart has the weight of grain of

³ Part of a long ḥadīth mentioned in Bukhārī #7439 and Muslim #183 on the authority of Abū Sa‘īd al-Khudrī.

And his saying: "[It is also required to believe] that no Muslim...

īmān, 'Bring out of hell every believer whose heart has the weight of one grain of rice of *īmān* (or of goodness)', and 'Bring out of hell every believer whose heart has an atom's weight of *īmān* (or goodness)."⁴

Furthermore, the different ranks of people in Paradise also indicate the different levels of *īmān* among people. The Prophet (ﷺ) said,

"the dwellers of Paradise would gaze upon dwellers in the apartments above them, just as you gaze upon the shining planets which remain visible in the eastern and the western horizon due to their superiority. They said: O Allāh's Messenger, would anyone other than Prophets manage to reach these stations? He said: Yes, they will, by Him, in Whose hand is my life, those who believe in Allāh and attest to the truthfulness of the Messengers will be able reach them."⁵

Also add to all this the narration in which the Prophet (ﷺ) mentioned how those who will be brought out of Hell will be charred except for the marks of prostration, whence they would be cast into the river of life causing them to sprout as does a seed in the silt carried away by flood. Then a mark shall be inscribed on their necks by which it will be possible to recognise them as having dwelled in the Hellfire - hence they will be known as *Jahannamiyyūn* (i.e. people who entered hell) - This group will be granted low ranks in Paradise - that said, their rank shall be worth double their good deeds and double their *īmān*.

All the aforementioned evidences prove that people shall have different levels of *īmān*, and hence their ranks in Paradise shall differ accordingly.

O Allāh, fill our hearts with *īmān*, sincerity and complete reliance upon you, as well as sincerity to advise your slaves. And indeed, with Allāh lies all success.

⁴ Bukhārī #3256 and Muslim #2831.

⁵ Bukhārī #3256 and Muslim #2831 on the authority of Abū Sa'īd al-Khudrī.

وَأَنَّ الشُّهَدَاءَ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ،

And his saying: “[It is also required to believe that] the Martyrs are alive with their Lord, receiving provision. The souls of the fortunate remain in bliss until the day they are raised up again. The souls of the wretched are tormented until the Day of Judgement.”

Explanation

This statement proclaims the condition of human beings during *al-Barzakh* between death and resurrection; the people of hell shall be tortured and the people of Paradise shall be gratified and comforted. This meaning has been conveyed by many ḥadīths, such as one narrated by Samura bin Jundub, ‘Allāh’s Messenger (ﷺ) very often used to ask his companions, ‘Did anyone of you see a dream?’ [So dreams would be narrated to him by whomever Allāh wished to narrate]. One morning the Prophet (ﷺ) himself said,

“Last night two persons came to me (in a dream), woke me up and said to me, ‘Proceed!’ so I set out with them; until we came across a man lying down, and another man standing

over his head, holding a big rock. Behold, he threw the rock at the man's head, smashing it. The rock would roll away and the thrower would go after it and bring it back. By the time he returned to the man, his head had returned to its normal state. The thrower then repeated the same action, over and over again. I said to my two companions, ‘*Subhan Allāh!* Who are these two persons?’ But [instead of answering] they said, ‘Proceed!’ So we proceeded until we came to a man lying flat on his back and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth and tear off that side of his face to all the way to the back (of the neck), and similarly tear his nose from front to back and then his eye. Then he would turn his attention to the other side of the man's face and do exactly the same thing to that side. Hardly had he completed that side before the previous side had reverted to its normal state. He would then repeat what he had done all over again. I said to my two companions, ‘*Subhan Allāh!* Who are these two persons?’ They said to me, ‘Proceed!’ So we proceeded until we came across something similar to a *al-tannūr* (an oven in the form of a clay-lined pit for baking bread).’ I think the Prophet (ﷺ) said, ‘In that oven there was much clamor and voices.’ The Prophet (ﷺ) added, ‘We peered into it and found therein to be naked men and women, and behold, a flame of fire was reaching up to them from underneath, and when it reached them, they cried loudly. I asked them, ‘Who are these?’ They said to me, ‘Proceed!’ And so we proceeded until we came across a river.’ I think he said, ‘...red like blood.’ The Prophet (ﷺ) added, ‘And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold, while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. He returned and every time the performance was repeated, I asked my two companions, ‘Who are these (two) persons?’ They replied, ‘Proceed! Proceed!’ And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance, you ever saw a man having! Beside him there was a fire and he was

kindling it and running around it. I asked my companions, 'Who is this (man)?' They said to me, 'Proceed! Proceed!' So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colours. In the midst of the garden there was a very tall man and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen. I said to my companions, 'Who is this?' They replied, 'Proceed! Proceed!' So we proceeded till we came to a huge and majestic garden, greater and better than I have ever seen! My two companions said to me, 'Go up' so I went up. The Prophet (ﷺ) added, 'So we ascended till we reached a city built of gold and silver bricks and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened and we entered the city and found in it, men with one side of their bodies as handsome as the handsomest person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to cast themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared and they became in the best shape.' The Prophet (ﷺ) further added, 'My two companions (angels) said to me, 'This place is the Eden Paradise, and that is your place.' I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me, 'That (palace) is your place.' I said to them, 'May Allāh bless you both! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one day). I said to them, 'I have seen many wonders tonight. What does all that mean which I have seen?' They replied, 'We will inform you: As for the first man you came upon whose head was being injured with the rock, he is the symbol of the one who studies the Qur'ān and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined prayers. As for the man you came upon whose sides of mouth, nostrils and eyes were torn off from front to back, he represents the man who goes out of his house in the morning and tells very many lies that spread all over the world.

And his saying: “[It is also required to believe] that the Martyrs are alive...”

And those naked men and women whom you saw in the construction resembling an oven, they are the adulterers and the adulteresses; and the man whom you saw swimming in the river and being given a stone to swallow, is the eater of usury (*riba*) and the repulsive-looking man whom you saw near the fire kindling it and going round it, is Mālik, the gatekeeper of Hell and the tall man whom you saw in the garden, is Ibrāhīm and the children around him are those children who die with *al-fitrah* (the national disposition).”

The narrator added: Some Muslims asked the Prophet (ﷺ), ‘O Allāh’s Messenger! What about the children of pagans?’ The Prophet (ﷺ) replied, ‘And also the children of pagans.’ The Prophet (ﷺ) added, ‘My two companions added, ‘The men you saw half handsome and half ugly were those persons who had mixed an act that was good with another that was bad, but Allāh forgave them.’”¹

Another piece of evidence that indicates that people who are destined to be admitted into Paradise will enjoy a life of comfort in their graves, whereas the people who are destined to be admitted into Hell will be punished in their graves, is Allāh’s statement about Pharaoh,

النَّارُ
يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا
آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾

“The Fire; they are exposed to it morning and evening; and on the day when the Hour uprises (it is said): Cause Pharaoh’s folk to enter the most awful doom.”

[*Ghāfir* (40): 46];

And there are other reports and narrations mentioned in many books that specify the correctness of this belief, which is held by *Ablu’l-Sunnah wa’l-Jamā’ah*.

¹ Bukhārī #7047 on the authority of Samura bin Jundub.

وَأَنَّ الْمُؤْمِنِينَ يُفْتَنُونَ فِي قُبُورِهِمْ وَيُسْأَلُونَ.

And his saying: “[It is also required to believe that] the believers are tried and questioned in their graves,

يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ
الدُّنْيَا وَفِي الآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ
اللَّهُ مَا يَشَاءُ

“Allāh makes those who believe firm by giving them firm words in the life of this world and the next world. And Allāh sends astray the wrongdoers. And Allāh does what He wills.”

[Ibrāhīm (14): 27]”

Explanation

Among the narrations that evidence this belief is what al-Barā' ibn 'Āzib al-Tawīl narrated, 'We went out with the Prophet (ﷺ) to a burial of a man from the Anṣār until we arrived at the grave, and he still had not been

And his saying: “[It is also required to believe] that the believers are tried...

placed in the slot of the grave.

Then the Messenger of Allāh (ﷺ) sat down and we sat around him. You would have thought that birds were upon our heads from our silence, and in the hand of the Messenger of Allāh (ﷺ) was a stick which he was poking the ground with. Then he said to us, ‘Ask Allāh for refuge from the torment of the grave’ he repeated this command two or three times.

Then he (ﷺ) said,

“Verily, the believing servant, when leaving this life and journeying to the hereafter angels will descend upon him, their faces will be white as if they were suns, they will have with them a shroud (*kafan*) from the shroud of Paradise, and an embalmmnt (*hanūt*) from the embalmmnts of heaven. Then, they will sit within eyeshot of him.

Then the angel of death will come and sit at his head and will say; ‘O you virtuous soul; come out to a forgiveness and a pleasure from your Lord.’ So it will come out as a drop comes out of the mouth of a jug (with ease), then he will take it, not leaving it in his hand for longer than a blink of an eye until they (he and the other angels) have placed it in that shroud and that embalmmnt.

Then they shall ascend with it, and they shall not pass with it by any group of angels but they will say; ‘What is this good and sweet-smelling soul?’ Then they shall say to them (he is) ‘such’ the son of ‘such’ choosing the best of the names he used to be called in this life...

...so [he is returned to earth and] his soul is returned to his body [and he will hear the footsteps of his friends who buried him when they leave him].

Then two (severe) angels shall come and [terrify him and] sit

him up next to them and shall ask him, 'Who is your Lord?' He shall reply; 'My Lord is Allāh.' Then they shall ask him, 'What is your religion?' He shall answer them, 'My religion is Islām.' Then they shall ask him, 'Who is this man who was sent among you?' He will reply, 'He is the Messenger of Allāh (ﷺ).' Then they shall ask him, 'What have you done?' He shall reply, 'I read the book of Allāh, then I believed in it and accepted it.'

The angel will terrify him and ask him, 'Who is your Lord?', 'What is your religion?', 'Who is your prophet?' and this will be the last trial on earth for the believer, it is then when Allāh says, 'Allāh will establish in strength those who believe with the word that stands firm in this world', so he will answer my Lord is Allāh, my religion is Islām and my Prophet is Muḥammad (ﷺ). Then a caller will call from the sky, 'My slave has spoken the truth, so spread out for him from the heaven, and clothe him from the heaven, and open a door for him from the heaven [within his grave]', so it's goodness and its smell will come unto him, then his grave will be expanded for him as far as he can see.

Then a man will come to him. His face will be handsome, and his clothes will be handsome, and his smell will be sweet. Then he shall say unto him: I bring you glad tidings of that which will make you happy.

Then he will say, 'who are you?' for your face is the face of someone who comes with good news. He shall reply, 'I am your good deeds.' Then he shall say, 'My Lord bring the hour so that I might return to my family and my wealth.'

'And the disbelieving (transgressor/wicked) servant, if he is leaving this life and journeying to the hereafter then angels will descend upon him, their faces will be black, they have with them a coarse woolen fabric [sackcloth] (made of fire).

Then they will sit within eyeshot of him. Then the angel of

death will come and sit at his head and will say, 'O you wicked soul; come out to an anger from your Lord and a fury [from Him].' So it will be distributed [spread out] throughout his body, then it will be ripped away as a skewer/spit is ripped out of damp cotton [and in its way out it will tear and cut the nerves and blood vessels], then he will take it [the soul], not leaving it in his hand for longer than a blink of an eye until they have placed it in that sackcloth.

And there will emanate from it a stench like that of the most evil smelling corpse on the face of the earth. Then they shall ascend with it, and they shall not pass with it by a group of angels but they will say, 'What is this wicked soul?'

Then they shall say to them [he is] 'such' the son of 'such' choosing the most hated of the names he used to be called in this life. Until they reach the lowest heaven [sky], then they shall ask permission to enter, and they shall not be granted entry.

Then his soul will be returned into his body, (the Prophet (ﷺ) said, 'verily he will hear the footsteps of his friends who buried him when they leave him]). Then two harsh severe and fearsome angels shall come and [terrify him and] sit him up and shall ask him, 'Who is your Lord?' He shall reply, 'Huh? Huh [this is an expression of sorrow], I don't know.' Then they shall ask him, 'What is your religion?' He shall answer them, 'Huh? Huh?, I don't know.' Then they shall ask him, 'Who is this man who was sent among you?' He will reply, 'Huh? Huh?, I don't know [I heard people saying that].'

Then a caller will call from the sky, 'My slave has spoken falsely, so spread out for him from the hell fire, and open a door for him from the hell fire [within his grave]', so its heat and hot wind will come unto him, then his grave will be contracted upon him until his limbs are caught up among one another. Then a man will come to him. His face will be ugly, and his clothes will be ugly, and his smell will be vile.

Then he will say, ‘who are you?’ for your face is the face of someone who comes with evil.’ He shall reply; ‘I am your evil deeds [by Allāh, I did not know of you but that you were quick to the disobedience of Allāh and slow to His obedience, so may Allāh reward you bad, and then will be assigned to him a blind, deaf and mute person who holds in his hand a hammer, if a mountain is hit with it, it would disintegrate, and he will beat him with it until he becomes dust, and then Allāh will render him to his initial form, and he will beat him again, and he [the wicked] will cry of sorrow and pain a cry that will be heard by all creatures except humans and jinn, and a door of hell will be opened unto him within his grave and will spread out for him sheets of hell fire].’ Then he shall say; ‘My Lord do not bring the hour.’”¹

¹ Abū Dāwūd #4753. And cf. Aḥmad, Ibn Mājah, Tayalīsī and Ḥākim
It was declared ṣaḥīḥ by al-Albānī, *Ṣaḥīḥ al-Jāmi‘* #1676.

All text between brackets is from various narrations of Aḥmad. Although the Shaikh quoted portions of the narration we have added the entire narration as to add benefit for the reader without opposing the explainer’s objective.

وَأَنَّ عَلَى الْعِبَادِ حَفَظَةَ يَكْتُبُونَ أَعْمَالَهُمْ،

And his saying: “[It is also required to believe] that over people are angels who have been assigned to accompanying them at all times; whose only duty is to record people’s deeds. Nothing of their deeds is absent from the Knowledge of their Lord.”^[1]

And his saying: “And that the angel of death takes the souls of the people by the permission of his Lord.”^[2]

Explanation

[1] Among the textual evidences that prove that we are accompanied by guardians, who are angels that have been assigned the duty of recording our deeds, are as follows:

Allāh’s statement,

وَلِإِنَّ عَلَيْكُمْ
لِحَافِظِينَ ﴿١٠﴾ كِرَامًا كُنُوزًا ﴿١١﴾ يَعْمُونَ مَا تَفْعَلُونَ ﴿١٢﴾

“And indeed, [appointed] over you are keepers, Noble and recording; They know whatever you do.”

[*al-Inf̄tār* (82): 10-12]

Allāh also said,

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلْنَاهُ آئُونَ سَوِيًّا ۖ فَهَسُبُهُ تُوْحُنًا أَقْرَبُ إِلَيْهِ
 مِنْ جَبَلٍ أَلْوَيْدٍ ﴿٧٦﴾ إِذْ يَنْفَعِي الْمَتَلْقِيَانِ عَنِ الْيَمِينِ وَعَنِ الشَّمَالِ قَعِيدٌ
 ﴿٧٧﴾ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿٧٨﴾

“We verily created a man and We know what his soul whispers to him, and We are nearer to him than his jugular vein. When the two Receivers receive (him), seated on the right hand and on the left, He utters no word but there is with him an observer ready.”

[*Qāf* (50): 16-18]

Abū Hurayrah (*radīy Allāh ‘anhu*) reported that the Messenger of Allāh (ﷺ) said,

“Angels take turns among you by night and by day, and they all assemble during the dawn and the late afternoon prayers. Those (of the angels) who spend the night among you, then ascend and their Lord asks them - although He is more well-informed about their condition, ‘How did you leave My servants?’ They say, ‘We left them while they were praying and we came to them while they were praying.’”¹

[2] No comment made on this paragraph.

¹ Bukhārī #555 and Muslim #632 on the authority of Abū Hurayrah.

وَأَنَّ خَيْرَ الْقُرُونِ الْقُرْنُ الَّذِي رَأَوْا رَسُولَ اللَّهِ ﷺ وَأَمَنُوا بِهِ،

And his saying: “[It is also required to believe] that the best of all generations (in virtue) are those who saw the Messenger of Allāh (ﷺ) and believed in him, then [the next best generation] are those who followed them. The best of the Companions of the Prophet (ﷺ) are the Rightly Guided Khalīfahs: Abū Bakr [al-Siddīq], then ‘Umar [ibn al-Khaṭṭāb], then ‘Uthmān [ibn ‘Affān] and then ‘Alī [ibn Abī Tālib] - may Allāh be pleased with all of them.

[Know] that no one of the Companions of the Messenger of Allāh (ﷺ) should be mentioned except the best of what may be said about them, while refraining from the mention of the differences that occurred between them.

[Know also] that of all the people, they have the most right that a way out (i.e. an excuse) should be found for them, and that one thinks the best of them (i.e. one must have a good opinion of them).”

Explanation

The author expresses in this statement the tenet adopted by *Ablu'l-Sunnah wa'l-Jamā'ah* who believe that the best generations are the generation that received the Prophet (ﷺ) and believed in him and accompanied him, then next in virtue comes the generation immediately following them, and the ones succeeding them in virtue is the generation after that. This is based on the authentic ḥadīth, "*The best of people are my generation.*"

Describing his generation as the best generation [i.e unconditionally] implies that the people of that generation are better than all other generations, preceding or succeeding. This virtue that Allāh granted His Messenger [by dispatching him to the best generation] is noted in the authentic ḥadīth, narrated by 'Imrān ibn Ḥusayn who reported that the Prophet (ﷺ) said,

"The best of people are my generation, then those who follow them, and then those who follow them. After that, there will come people who will bear witness without being asked to do so, and will be treacherous and untrustworthy; they will make vows but never fulfill their vows, and stoutness will appear among them."¹

¹ Bukhārī #2651 and Muslim #2535 on the authority of 'Imrān ibn Ḥusayn.

Bukhārī #2652-3651-6429-6658 and Muslim #2533 on the authority of ibn Mas'ūd with the words, "The best of people are my generation, then those who follow them, and then those who follow them."

It is also recorded by Bukhārī #2651-6428-6695 and Muslim #2535 on the authority of 'Imrān ibn Ḥusayn with the words, "The best of you are my generation, then the next, then the next, and then the next." 'Imrān said, 'I do not know if he said it two or three times after mentioning his own generation'; Muslim #2534 on the authority of Abū Hurayrah with the words, "The best of my nation is the generation in which I was sent, and then the next." Abū Hurayrah said, 'Allāh knows best if he mentioned the third or not'; and Muslim #2536 in the authority of 'Ā'ishah that a man asked the Messenger of Allāh (ﷺ) who the best people were and he replied, "The generation that I am in, then the second, then the third."

And his saying: “[It is also required to believe] that the best of all generations...

This narration is authentic and is reported with slightly different wordings that does not affect its meaning. Thus the virtue of being the best has been granted to the believers from his generation, followed in rank by those who followed them, and then by those who followed them.

We praise Allāh, Exalted be He, for making us among those who are upon His religion, and making us from among those who know the rights due to those deserving of, and entitled to them. We praise Him alone for being taught by His Messenger that Lordship is due to Allāh alone; the One who created and then disposed, apportioned and then guided - for indeed this is the essence of *Tawhīd*. We praise Him for guiding us to the understanding that no one deserves to be followed [in the absolute sense] besides His Messenger, the Prophet of divine guidance. Allāh said,

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ
فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

“Say, (O Muḥammad, to mankind): If you love Allāh, follow me; Allāh will love you and forgive you your sins. Allāh is Forgiving, Merciful.”

[*Al-Imrān* (3): 31]

Furthermore, as his Companions - may Allāh be pleased with them all - embodied the truth through their actions and the realities of their condition - implementing the divine law and religion as they received it directly from him, we therefore should follow their way. Allāh said,

وَمَنْ
يُضَاقِ الرَّسُولَ مِنْ بَعْدِ مَا نَبَّأَ لَهُ الْهُدَىٰ وَيَتَّبِعْ عَذَىٰ
سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ
مَصِيرًا ﴿١١٥﴾

“And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him

into Hell, and evil it is as a destination.”

[*al-Nisā'* (4): 115]

He, Exalted be He, in the preceding verse referred to the Companions of the Prophet (ﷺ) as the believers. Therefore it is incumbent upon us to believe in the Oneness of Allāh, and worship none other than Him, and to abide by what the Messenger taught and prescribed for his nation. Moreover, he also (ﷺ) said,

“This nation will divide into seventy-three sects, all of them in the Fire (of Hell) except one.’ And when asked about the saved sect, he replied: ‘They are the ones who follow that which I and my companions are upon.’”²

And he also (ﷺ) said,

“I left you upon clear proof, its night like its day; none deviates from it except one who is doomed.”³

As for the best [and most excellent] among his Companions,

The highest degree for excellence in the ummah, after the Prophet (ﷺ), is Abū Bakr [al-Siddīq], then ‘Umar [ibn al-Khaṭṭāb], then ‘Uthmān [ibn ‘Affān] and then ‘Alī [ibn Abī Ṭālib]⁴ - may Allah be pleased with all of

² Tirmidhi #2641 on the authority of ‘Abdullāh ibn ‘Amr.

It was declared ḥasan by al-Albānī, *Ṣaḥīḥ al-Jāmi‘* #5343.

³ Ibn Mājah #43 and Aḥmad #16692 on the authority of al-‘Irbād ibn Sārīyah.

It was declared ṣaḥīḥ by al-Albānī, *Zilāl al-Jannah* #16.

⁴ Aḥmad #833-871 records that ‘Alī said, ‘Should I not inform you of the best of this nation after its Prophet? Abū Bakr.’ Then he said, ‘Should I not inform you of the best of this nation after Abū Bakr? ‘Umar.’ The isnād is ḥasan. Aḥmad #922-1030 records that ‘Alī said, ‘Should I not inform you of the best of this nation after its Prophet? Abū Bakr. The best of this nation after Abū Bakr is ‘Umar.

And his saying: “[It is also required to believe] that the best of all generations...

them; then the six Companions who were given the glad tidings of Paradise by the Prophet (ﷺ): [al-Zubayr ibn al-‘Awām, Abū ‘Ubaydah ibn al-Jarrāh, Talḥah ibn ‘Ubaydullāh, Sa’d ibn Abī Waqqās, Sa’id ibn Zayd and ‘Abdu’l-Raḥmān ibn ‘Awf].⁵ And then [the most excellent] of the Com-

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After this Allāh placed goodness wherever He wished.’ This is ṣaḥīḥ. Many narrations from ‘Alī concerning this are recorded by ibn Abī ‘Āṣim, *al-Sunnab* #1200-1221.

cf. al-Albānī, *Zilāl al-Jannab* #1200+ and Arna’ūt, *Taḥqīq Musnad*.

Bukhārī #3671 records that Muḥammad ibn al-Hanafīyah asked his father (‘Alī), ‘Which people are best after the Messenger of Allāh (ﷺ)?’ He replied, ‘Abū Bakr.’ He asked, ‘Then who?’ He replied, ‘‘Umar.’ He said, ‘I feared that he would then say ‘Uthman, so I said, “Then you?”’ He replied, ‘I am just a man amongst the Muslims.’

The author, *Majmū‘ Fatāwā*, vol. 4, pg. 422 quotes this ḥadīth and states that it is reported via approximately eighty routes from ‘Alī.

Ibn ‘Umar as recorded by Bukhārī #3655-3698, ‘During the time of the Prophet (ﷺ) we would not equate anyone with Abū Bakr, then ‘Umar, then ‘Uthmān, then we would leave the Companions of the Prophet, not declaring some to be superior to others.’ Ibn Abī ‘Āṣim #1193 has the additional wording, ‘This reached the Prophet (ﷺ) and he did not object.’

cf. al-Albānī, *Zilāl al-Jannab* #1190+ and the author’s, *Minbāj al-Sunnab*, vol. 6, pp. 153-154

Khaṭṭābī, *Mā‘ālim al-Sunan*, vol. 4, pg. 279, said, ‘The explanation of this - and Allāh knows best - is that he was referring to the seniors and elders amongst them, those whom the Messenger of Allāh (ﷺ) would go to for advice when a matter concerned him. At that time ‘Alī was still young. Ibn ‘Umar did not mean to demean or disregard ‘Alī, may Allāh ennoble his face, or to deny his excellence after ‘Uthmān, rather his excellence was well known and was not denied by ibn ‘Umar or any other Companion. They only differed about whether ‘Uthmān came before him: the majority of the Salaf were of the view that ‘Uthmān did come before and the majority of the people of Kūfah were of the opinion that ‘Alī came before ‘Uthmān, may Allāh be pleased with them both.’

⁵ Abū Dāwūd #4649-4650 and Tirmidhī #3757 on the authority of Sa’d ibn Zayd that the Messenger of Allāh (ﷺ) said, ‘‘Ten are in Paradise: Abū Bakr is in Paradise, ‘Umar is in Paradise, ‘Uthmān is in Paradise, ‘Alī is in Paradise, Talḥah is in Paradise, Zubayr ibn al-‘Awām is in Paradise, Sa’d ibn Mālik is in Paradise, ‘Abdu’l-Raḥmān

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panions are those who performed the *hijratayn* (two migrations): the *hijrah* to Abyssinia and the *hijrah* to Medīnah. And after them are those who participated in the battle of Badr. And after them are those who pledged their allegiance under the tree during the treaty of Ḥudaybiyah.⁶ Then those who embraced Islām and participated in the battles against disbelievers before the conquest of Makkah, then those who embraced Islām and participated in the battles against disbelievers after the conquest of Makkah, then the youngsters from among the Companions; then the scholars who received religion directly from the Companions and delivered it to others, then those who had received the religion from the scholars of the previous generation and in turn delivered it to others.. and so on and so forth.

The creed of *Ablu'l-Sunnah wa'l-Jamā'ah* states also that no Companion is to ever be abused or even mentioned in a disrespectful manner.⁷ It is also

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ibn 'Awf is in Paradise." Sa'īd ibn Zayd then said, 'If you wish I will name you the tenth,' they said, 'Who is he?' He paused and they asked again so he said, 'He is Sa'īd ibn Zayd.'

Tirmidhī said it was ḥasan and it was ruled ṣaḥīḥ by ibn Ḥibbān #6993-6996.

Tirmidhī #3747 also recorded it on the authority of 'Abdu'l-Raḥman ibn 'Awf and it was ruled ṣaḥīḥ by ibn Ḥibbān #7002-*Fath* (48): 1-2] The Companions asked, "Messenger of Allāh, is this a conquest?" He replied, "Yes."

⁶The author, *al-Furqān*, said, "The Conquest refers to the treaty of Ḥudaybiyyah because it was the first step taken that led to the conquest of Makkah. It was concerning this treaty that Allāh revealed, "Truly We have granted you a clear victory, so that Allāh may forgive you your earlier errors and any later ones."

Different estimates have been made. According to one report the number of the Companions present at Ḥudaybiyyah was 1500 see Bukhārī #4152 and Muslim #1856-72-73; according to another, there were 1400 see Bukhārī #4154-4840-4150-4153; Muslim #1856-1858.

According to a third report, there were 1300 see Bukhārī #4155; Muslim 1-57; and according to a fourth report over 1400, see Bukhārī #4151. For a discussion see Ibn Hajr, *Fath al-Bārī* 7/341; Ibn Al-Qayyim, *Zad al-Ma'ad*, 3/287-288.

⁷ Imām Aḥmad, *Usūl al-Sunnah*, pg. 5, said, 'Whoever disparages a single one of

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And his saying: “[It is also required to believe] that the best of all generations...

binding upon the Muslims to refrain from delving into the differences that occurred amongst the Companions.

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the Companions of the Messenger of Allāh (ﷺ), or dislikes him on account of something he did, or mentions his faults, is an innovator. (He remains so) until he invokes Allāh’s mercy on them, every single one, and until his heart becomes faithful and at rest with them.’ cf. ibn Abī Ya’lā, *Ṭabaqāt al-Ḥanābilah*, vol. 1, pg. 245

The author, *al-Sārim al-Maslūl*, vol. 3, pg. 1085 mentions that *Ablu’l-Sunnah* ‘are agreed that the obligation (with respect to the Companions) is to praise them, seek forgiveness for them, invoke mercy on them, to be pleased with them, to love them, show allegiance to them, and to punish those who speak evilly of them.’

The author, *al-Wāsiṭiyyah*, said, ‘They refrain from (delving) into the differences that occurred amongst the Companions and they state that some of the traditions dealing with their faults are outright lies, and that others have been subject to interpolation or omission and are thus distorted. As regards those issues that are authentically reported, they are excused because they made their *ijtihād* and were either right or wrong.

Alongside this, they do not think that every Companion was infallible, that it is impossible for them to commit major or minor sins. Rather it is possible for them to commit sins in general, but they have such precedence and virtues that necessitate their forgiveness for any such thing that may be committed by them. This is true to the point that they could be forgiven sins that would not be forgiven others who came after them because they have such good deeds that would efface their bad which the later people do not have.

It is established that the Messenger of Allāh (ﷺ) said that they are the best of all generations and that a *mudd* that one of them gives in charity is better than gold equaling the size of Mount Uḥūd given by those who came after them.

Furthermore, if one of them did commit a sin, he would repent, or he would do such good deeds as would efface it, or he would be forgiven by virtue of his precedence, or (he would be delivered) through the intercession of Muḥammad (ﷺ) since (the Companions) are the most deserving people of his intercession, or he would be afflicted with a trial in this world that would serve as an expiation.’

cf. *A Textbook on Orthodox Sunni Creed, the Creed of al-Wāsiṭiyyah*, pp.103-109, published by Dār as-Sunnah, 2009.

وَالطَّاعَةُ لِأئِمَّةِ الْمُسْلِمِينَ مِنْ وُلائَةٍ أُمُورِهِمْ وَعُلَمَائِهِمْ،

And his saying: “[Also required of the Muslims is] obedience to the leaders of the Muslims - whether they be those who are responsible for the affairs of the Muslims or the Scholars.”

Explanation

The author’s statement “Obedience to the leaders of the Muslims - whether they be those who are responsible for the affairs of the Muslims or the Scholars.” represents another tenet from the creed of *Ablu’l-Sunnah wa’l-Jamā’ah*, which reflects our obedience to the commands of Allāh and His Messenger; as Allāh said,

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي
الْأَمْرِ مِنْكُمْ

“O you who have believed, obey Allāh and obey the Messenger and those in authority among you.”

[*al-Nisā’* (4): 59],

Wherein He first linked the obedience of His Messenger to His obedi-

And his saying: “[Also required of the Muslims is] obedience to the leaders...

ence, then added, those in authority, without repeating the verb (obey). This entails that obeying those in authority is actually a part of obeying Allāh and His Messenger. Therefore we are to obey those in authority as long as their orders are in conformity with the commands of Allāh and His Messenger (ﷺ); if they command us to do anything that goes against the injunctions of Allāh and His Messenger (ﷺ) then they are not to be obeyed. The Prophet (ﷺ) said,

“There is no obedience to a created being if it involves the disobedience of the Creator.”¹

He (ﷺ) also said

“Obedience is only in *ma'rūf* (i.e. acts that are deemed good or beneficial by Islāmic law).”²

This means that if they command us concerning something that does not fall under the category of *ma'rūf*, then no obedience is required.

There are various texts and narrations that prove the obligation upon Muslims to obey those among them in authority, which is interpreted to mean either rulers or scholars, both of whom should be obeyed. Thus rulers should be obeyed in matters related to their governance provided what they order is lawful. Scholars should also be obeyed by following the verdicts they issue in religious matters, because they are the ones knowledgeable and qualified to conduct such a task. Allāh said,

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً
فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ
وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١١٢﴾

¹ *Sharḥ al-Sunnah* by al-Baghwī 44/10 on the authority of al-Nawās ibn Sum‘ān. It was declared ṣaḥīḥ by al-Albānī, *Takbrij al-Mishkāt* #3696.

² Bukhārī #7257 and Muslim #1840 on the authority of ‘Alī.

“And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious.”

[*al-Tawbah* (9): 122],

and

فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿١٧﴾

“So ask the people of the *dhikr* if you do not know.”

[*al-Nabl* (16): 43]

The Prophet (ﷺ) admonished a group of people who advised one among them who had been wounded in his head during a skirmish and then later on had a wet dream. He asked his companions, ‘Can I perform *tayammum*?’ They said, ‘No, not if you have water.’ So he performed *ghusl* [i.e. ceremonial bath] and died because of it. When they came to the Messenger of Allāh (ﷺ), they informed him of what had transpired. He said,

“They killed him, may Allāh kill them. Should you not ask, if you do not know?! The rescue of the uninformed is to make enquiry.”³

The aforementioned verses and aḥādīth clearly show the obligation upon people to consult with the people of knowledge in any matter related to religion, and to act upon what they say.

As for obedience to the rulers, there are many aḥādīth stating thus, which can be found in Bukhārī and Muslim as well as the remaining four *Sunan* books and the *Musnad* of Aḥmad.

Among these is the narration of Abū Dharr (*radīy Allāh ‘anhu*) who said,

³ Abū Dāwūd #336 on the authority of Jābir ibn ‘Abdullāh. It was declared ḥasan by al-Albānī, *Ṣaḥīḥ al-Jāmi‘* #4362.

And his saying: “[Also required of the Muslims is] obedience to the leaders...

“My close friend (i.e. the Prophet ﷺ) ordered me to hear and obey even if it were to an Abyssinian slave whose head was like a raisin [i.e. if he were placed in authority].”⁴

Also, ‘Ubaidah ibn al-Šāmit (*radīy Allāh ‘anhū*) said, “The Messenger of Allāh ﷺ called us. So we took an oath of allegiance with him. So from that which we pledged to him was to listen and obey in our pleasure and our displeasure and in our adversity and in our prosperity, even if someone else were to be given precedence over us, and that we would not dispute the delegation of authority. He ﷺ said,

“Except if you see clear disbelief (*kufr bawab*) for which you have a proof from Allāh.”⁵

And Ibn ‘Abbas (*radīy Allāh ‘anhū*) reported that the Messenger of Allāh ﷺ saying,

“Whosoever detests something from his leader, then let him bear it patiently. Since, there is no one who removes his obedience from the ruler by a handspan and then dies, except that he dies a death of one belonging to the days of *jabilīyyah* (pre-Islāmic times of ignorance).”⁶

And Abū Sa‘īd al-Khudrī (*radīy Allāh ‘anhū*) reported, ‘I heard the Messenger of Allāh ﷺ say,

“Various evils will make their appearance in the near future. If anyone tries to disrupt the affairs of this *Ummah* while they are united, you should strike him down with the sword, whoever it may be. (i.e. if remonstrance does not pre-

⁴ Bukhārī #693 on the authority of Anas ibn Mālik and Muslim #1837 on the authority of Abū Dharr.

⁵ Bukhārī #7056 and Muslim #1709.

⁶ Bukhārī #7053 and Muslim #1849.

vail upon him and make him desist from his disruptive activities, he is to be killed).”⁷

And the report of ‘Arfajah al-Kalābī (*radīy Allāh ‘anhu*) implies this meaning.⁸

Abu Hurayrah (*radīy Allāh ‘anhu*) reported that the Prophet (ﷺ) said,

“Whosoever defects from obedience and separates from the *Jamā‘ah* (united body of Muslims) and then dies, then he dies a death belonging to the days of *jabiliyyah*.”⁹

and in another narration

“There will be multiple Caliphs, increasing in number’ The people asked, ‘O Allāh’s Messenger! What do you order us (to do)?’ He said, ‘Obey the one who was given the pledge of allegiance first.’”¹⁰

When ‘Abdullāh ibn ‘Umar (*radīy Allāh ‘anhu*) came to ‘Abdullāh ibn Matī’ on the day of al-Ḥarrah, Ibn Matī’ said, ‘Place a cushion for the Shaykh to sit on.’ However ‘Abdullāh ibn ‘Umar replied, ‘I am not here to sit down but rather to inform you that the Prophet (ﷺ) said,

⁷ Muslim #1852 and another narration with similar meaning also on the authority of Abū Sa‘īd al-Khudrī (*radīy Allāh ‘anhu*) who said, ‘The Messenger of Allāh (ﷺ) said, “If two leaders request the pledge of allegiance, then kill the second of the two.” Muslim #1853.

⁸ ‘Arfajah al-Kalābī (*radīy Allāh ‘anhu*) who said, ‘I heard the Messenger of Allāh (ﷺ) saying, “Whoever comes to you whilst you are united under one leader, wanting you to renounce your allegiance and thus split you up, then kill him.” Muslim #1852, Abū Dāwūd #3762 and others.

⁹ Muslim #1858.

¹⁰ Muslim #1842.

And his saying: “[Also required of the Muslims is] obedience to the leaders...

“Whosoever withdraws his hand from obedience will meet Allāh on the Day of judgement having no argument for himself. And whosoever dies without having bound himself by an oath of allegiance (*bay‘ab*), then he dies the death of one belonging to the days of *jabiliyyah* (pre-Islāmic times of ignorance).”¹¹

‘Abdullāh ibn ‘Amr (*radīyAllāb ‘anhumā*) also said,

“And whosoever gives the oath of allegiance to a leader such that he gives him the palm of his hand and allegiance of his heart, then let him give it to the leader if he is capable. So if another person comes to dispute his leadership, then strike the neck of that other person.”¹²

‘Awf ibn Mālik (*radīyAllāb ‘anhu*) narrated that the Messenger of Allāh (ﷺ) said,

“The best of your leaders are those whom you love and who love you and they supplicate for you and you supplicate for them. And the most evil of your leaders are those whom you hate and those who hate you and you curse them and they curse you.” They said, ‘O Messenger of Allah (ﷺ)! Should we not overthrow them for this?’ He said, “No, as long as they establish the Prayer amongst you.”¹³

And the ḥadīth of Umm Salamah (*radīyAllāb ‘anhā*) and others that have been mentioned.¹⁴ These and other ḥadīths carrying the same meaning

¹¹ Muslim #1851.

¹² Muslim #1844.

¹³ Muslim #1855.

¹⁴ The ḥadīth Umm Salamah (*radīyAllāb ‘anhā*) that the Messenger of Allāh (ﷺ)

and require every Muslim to listen and obey the Muslim rulers, whether they be pious or sinners; this is because it is unlawful for anyone to rebel against them or provoke dissention with them over their positions. Obeying them is part of our obedience to Allāh and His Messenger. The Prophet (ﷺ) said,

“he who obeys my appointed ruler, obeys me. And he who obeys me, obeys Allāh.”¹⁵

This narration is also reported with a slight variation in wording, where the phrase “*he who obeys the ruler*” which implies that this command is general and applicable to all rulers, not only those whom the Prophet (ﷺ) appointed. As a matter of fact, Hudhayfah ibn al-Yamān (*radīy Allāh ‘anhu*) related that the Prophet (ﷺ) said,

“Listen to and obey the leader, even if he beats your back and takes your wealth.”¹⁶

As for those who argue that this addition, “*even if he beats your back and takes your wealth*” is weak in order to justify rebelling against the rulers, are nothing but misguided individuals who also wish to misguide others - this is because even if we assume the weakness of this addition to this particular ḥadīth, we still have all the ḥadīths mentioned earlier that arrive at the same meaning.

This is the belief and the creed of Muslims - the creed of *Ahlu’l-Sunnab wa’l-Jamā‘ah*. Moreover, whoever claims the permissibility of rebelling

said, “There shall come leaders - So you will approve of some of their deeds and you will object to some of their deeds. So whoever recognises their evil deeds is absolved from blame and whosoever disapproves of their evil deeds is safe. However, whoever is pleased with their deeds and follows them is ruined.’ They said, ‘Should we not fight them?’ He replied, “No, as long as they pray.” Muslim #1854.

¹⁵ Bukhārī #2957 and Muslim #1835.

¹⁶ Muslim #1847

And his saying: “[Also required of the Muslims is] obedience to the leaders...

against the ruler if he [i.e. the ruler] commits sins or becomes corrupt, is making an erroneous and fallacious claim; this claim has been refuted by so many other aḥādith, as we have enumerated earlier. This conflicting view i.e. allowing rebellion against the ruler if he is a public sinner, is a weak view adopted by some people who have in this respect gone against the Sunnah; I ask Allāh to forgive us and them.

**وَاتَّبَاعُ السَّلَفِ الصَّالِحِ وَاقْتِفَاءُ آثَارِهِمْ،
وَالِاسْتِغْفَارُ لَهُمْ،**

And his saying: “[Also required of the Muslims is] strict following of *Salaf al-Ṣāliḥ* (the Righteous Predecessors) and adhering to the knowledge and guidance which they left behind; and seeking forgiveness for them.”

Explanation

Through this assertion, the author intends to convey that it is binding upon every Muslim to follow the path of the believers before them. Allāh says,

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا
وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا
غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٢﴾

“And [there is a share for] those who came after them, saying, ‘Our Lord, forgive us and our brothers who preceded us

And his saying: “[Also required of the Muslims is] strict following of Salaf...

in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful.”

[*al-Hasbr* (59): 10],

and

وَمَنْ
يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا نَبَّأَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ
سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۖ جَهَنَّمَ وَسَاءَتْ
مَصِيرًا ﴿١١٥﴾

“And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination.”

[*al-Nisā'* (4): 115]

Therefore, following the way of the believers is obligatory upon every Muslim who comes after them. The word “believers” in this *ayah* refers to the companions of the Prophet (ﷺ) as well all those succeeding them who are upon the same creed and path as them. As for those who decide to take a way that is different from the way of the believers, they have evidently followed an alien path that is far from what the Prophet (ﷺ) has outlined and set for his nation; this is evidently so because he stated having left his nation,

“I left you upon clear proof, its night like its day; none deviates from it except one who is destroyed.”¹

Wherein he informed that destruction lies in deviating from the path that he outlined for his nation and which was followed by his companions and those who came after them from the people of knowledge. Moreo-

¹ Ibn Mājah #43 and Aḥmad #16692 on the authority of al-'Irbād ibn Sārīyah. It was declared ṣaḥīḥ by al-Albānī, *Zilāl al-Jannah* #16.

ver, he (ﷺ) explicitly said,

“This nation will divide into seventy-three sects, all of them in the Fire (of Hell) except one.’ And when asked about the saved sect, he replied: ‘They are the ones who follow that which I and my companions are upon.’”²

It was also related that some of the righteous predecessors stated,

‘Follow [the way of the Prophet (ﷺ) and his companions] and do not innovate [i.e. introduce new matters into religion] for what you have been given [i.e. to follow and be guided by] is sufficient.’³

² Tirmidhi #2641 on the authority of ‘Abdullāh ibn ‘Amr. It was declared ḥasan by al-Albānī, *Ṣaḥīḥ al-Jāmi‘* #5343.

³ Dārimī #205 from the saying of ‘Abdullāh ibn Mas‘ūd

وَتَرَكُ الْمِرَاءِ وَالْجِدَالَ فِي الدِّينِ،

And his saying: “[Also required of the Muslims is] abandoning arguing and disputing in the religion.”

Explanation

Arguing and debating is a condemned act in religion, particularly debating about the Qur’ān or about authentic aḥādīth. This is because we must believe in all the *ayāt* of the Qur’ān and all that it advocates, and we must also believe and follow whatever is proven authentic from the Sunnah; these are the two sources of legislation in religion that Allāh has prescribed. The Qur’ān is the primary source while the Sunnah follows up by clarifying and explaining the injunctions and guidance of the Qur’ān. Allāh said,

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

“And We revealed to you the message that you may make clear to the people what was sent down to them.”

[*al-Nahl* (16): 44]

وَتَرَكَ كُلَّ مَا أَحَدَّثَهُ الْمُحَدِّثُونَ.

And his saying: “[Also required of the Muslims is] abandoning everything which has been innovated by *al-muḥdithūn* (those who innovate in the Religion).”

Explanation

This means that it is obligatory upon every student of knowledge and every layperson to act upon the authentically proven aḥādīth of the Prophet (ﷺ), as well as the reports concerning his companions [who received guidance directly from him] whether these reports relate to their sayings or actions. This is because their actions and statements represent and interpret the religion in its best and most ideal form. Thus it is incumbent upon us to condemn and stay away from innovations in religion, and instead suffice ourselves with the book of Allāh and the Sunnah of His Messenger (ﷺ) according to the understanding of the righteous predecessors.

In conclusion I say may Allāh encompass the author with His Mercy and may peace and blessings be upon our master, Muḥammad, his family and his Companions.

THE ARABIC TEXT

مقدمة

رسالة ابن أبي زيد القيرواني

تأليف

عبد الله بن أبي زيد القيرواني

ت 386 هـ

نص مقدمة مؤلف الرسالة رَحِمَهُ اللهُ

قال أبو محمد عبد الله بن أبي زيد القيرواني -رضي الله عنه وأرضاه-:
الحمد لله الذي ابتدأ الإنسان بنعمته، وصوره في الأرحام بحكمته، وأبرزه
إلى رفقته وما يسره له من رزقه، وعلمه ما لم يكن يعلم، وكان فضل الله عليه
عظيمًا، ونبهه بآثار صنعته، وأعذر إليه على ألسنة المرسلين الخيرة من خلقه
فهدى من وفقه بفضله، وأضل من خذله بعدله، ويسر المؤمنين لليسرى، وشرح
صدورهم للذكرى، فأمنوا بالله بألستهم ناطقين، وقلوبهم مخلصين، وبما أتتهم
به رسله وكتبه عاملين، وتعلموا ما علمهم، ووقفوا عند ما حد لهم، واستغنوا بما
أحل لهم عما حرم عليهم.

* أما بعد:

أعانا الله وإياك على رعاية ودائعه، وحفظ ما أودعنا من شرائعه، فإنك سألتني
أن أكتب لك جملة مختصرة من واجب أمور الديانة مما تنطق به الألسنة، وتعتقده
القلوب، وتعمله الجوارح، وما يتصل بالواجب من ذلك من السنن من مؤكداها
ونوافلها ورغائبها، وشيء من الآداب منها، وجمل من أصول الفقه وفنونه على
مذهب الإمام مالك بن أنس -رحمه الله تعالى- وطريقته، مع ما سهّل سبيل ما أشكل
من ذلك من تفسير الراسخين، وبيان المتفقهين، لما رغبت فيه من تعليم ذلك
للولدان كما تعلمهم حروف القرآن، ليسبق إلى قلوبهم من فهم دين الله وشرائعه

ما تُرَجِّىَ لهم بركته وتُحَمِّدُ لهم عاقبته، فأجبتك إلى ذلك، لما رجوته لنفسى ولك من ثواب من علّم دين الله أو دعا إليه.

واعلم أن خير القلوب أو عاها للخير، وأرجى القلوب للخير ما لم يسبق الشر إليه، وأولى ما عني به الناصحون، ورغب في أجره الراغبون إيصال الخير إلى قلوب أولاد المؤمنين ليرسخ فيها، وتبيهم على معالم الديانة، وحدود الشريعة؛ ليراضوا عليها، وما عليهم أن تعتقده من الدين قلوبهم، وتعمل به جوارحهم؛ فإنه روي أن تعليم الصغار لكتاب الله يطفى غضب الله، وأن تعليم الشيء في الصغر كالنقش في الحجر.

وقد مثلت لك من ذلك ما ينتفعون - إن شاء الله - بحفظه، ويشرفون بعلمه، ويسعدون باعتقاده والعمل به، وقد جاء أن يؤمروا بالصلاة لسبع سنين، ويضربوا عليها عشر، ويفرق بينهم في المضاجع، فكذلك ينبغي أن يعلموا ما فرض الله على العباد من قول وعمل قبل بلوغهم ليأتي عليهم البلوغ وقد تمكن ذلك من قلوبهم، وسكنت إليه أنفسهم، وأنست بما يعملون به من ذلك جوارحهم.

وقد فرض الله ﷻ على القلب عملاً من الاعتقادات وعلى الجوارح الظاهرة عملاً من الطاعات.

وسأفصل لك ما شرطت لك ذكره باباً باباً ليقرب من فهم متعلميه - إن شاء الله تعالى -، وإياه نستخير وبه نستعين، ولا حول ولا قوة إلا بالله العلي العظيم، وصلى الله على سيدنا محمد نبيه وآله وصحبه وسلم تسليمًا كثيرًا.



باب: ما تنطق به الألسنة وتعتقده الأفئدة من واجب أمور الديانات

من ذلك: الإيمان بالقلب، والنطق باللسان أن الله إله واحد لا إله غيره، ولا شبيه له، ولا نظير له، ولا ولد له، ولا والد له، ولا صاحبة له، ولا شريك له. ليس لأوليته ابتداء، ولا لآخريته انقضاء، ولا يبلغ كنه صفته الواصفون، ولا يحيط بأمره المتفكرون، يعتبر المتفكرون بآياته، ولا يتفكرون في ماهية ذاته، ولا يحيطون بشيء من علمه إلا بما شاء، وسع كرسيه السموات والأرض ولا يئوده حفظهما وهو العلي العظيم.

العالم الخبير المدبر القدير السميع البصير العلي الكبير، وأنه فوق عرشه المجيد بذاته، وهو في كل مكان بعلمه.

خلق الإنسان، ويعلم ما توسوس به نفسه، وهو أقرب إليه من حبل الوريد، وما تسقط من ورقة إلا يعلمها، ولا حبة في ظلمات الأرض ولا رطب ولا يابس إلا في كتاب مبين.

على العرش استوى، وعلى الملك احتوى، وله الأسماء الحسنی والصفات العلا، لم يزل بجميع صفاته وأسمائه متصفاً، تعالى أن تكون صفاته مخلوقة، وأسمائه محدثة.

كلم موسى بكلامه الذي هو صفة ذاته لا خلق من خلقه، وتجلى للجبل فصار دكاً من جلاله، وأن القرآن كلام الله، ليس بمخلوق فيبید، ولا صفة لمخلوق فينفد.

والإيمان بالقدر خيره وشره، حلوه ومره، وكل ذلك قد قدره الله ربنا، ومقادير الأمور بيده، ومصدرها عن قضائه، عليم كل شيء قبل كونه فجرى على قدره،

لا يكون من عباده قول ولا عمل إلا وقد قضاه وسبق علمه به: ﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾ [الملك: ١٤]. يضل من يشاء فيخذله بعدله، ويهدي من يشاء فيوقفه بفضله، فكلٌ ميسر بتيسيره إلى ما سبق من علمه وقدره، من شقي أو سعيد.

تعالى الله أن يكون في ملكه ما لا يريد، أو يكون لأحد عنه غنى، أو يكون أحد من خلقه خالقاً لشيء، وأنه ما تمَّ خالق إلا هو رب العباد ورب أعمالهم، والمقدر لحركاتهم وآجالهم، الباعث الرسل إليهم لإقامة الحججة عليهم، ثم ختم الرسالة والندارة والنبوة بمحمد نبيه ﷺ فجعله آخر المرسلين بشيراً ونذيراً وداعياً إلى الله بإذنه وسراجاً منيراً.

وأُنزل عليه كتابه الحكيم، وشرح به دينه القويم، وهدى به الصراط المستقيم. وأن الساعة آتية لا ريب فيها، وأن الله يبعث من يموت كما بدأهم يعودون. وأن الله سبحانه ضاعف لعباده المؤمنين الحسنات، وصفح لهم بالتوبة عن كبائر السيئات، وغفر لهم الصغائر باجتناّب الكبائر، وجعل من لم يتب من الكبائر صائراً إلى مشيئته: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾ [النساء: ٤٨].

ومن عاقبه بناره أخرجه منها بإيمانه فأدخله به جنته: ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ [الزلزلة: ٧]. ويخرج منها بشفاعة النبي ﷺ من شفع له من أهل الكبائر من أمته.

وأن الله سبحانه قد خلق الجنة فأعدها دار خلود لأولياؤه، وأكرمهم فيها بالنظر إلى وجهه الكريم، وهي التي أهبط منها آدم نبيه وخليفته إلى أرضه بما سبق في سابق علمه، وخلق النار فأعدها دار خلود لمن كفر به وألحد في آياته وكتبه ورسله، وجعلهم محجوبين عن رؤيته.

وأن الله -تبارك وتعالى- يجيء يوم القيامة: ﴿وَالْمَلَكُ صَفًا صَفًا﴾ [الفجر: ٢٢].
 لعرض الأمم وحسابها وعقوبتها وثوابها، وتوضع الموازين لوزن أعمال العباد: ﴿فَمَنْ
 تَقَلَّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ [الأعراف: ٨]. ويؤتون صحائفهم بأعمالهم:
 فمن أوتي كتابه بيمينه فسوف يحاسب حسابًا يسيرًا، ومن أوتي كتابه وراء ظهره
 فأولئك يصلون سعيرًا.

وأن الصراط حق يجوزه العباد بقدر أعمالهم، فناجون متفاوتون في سرعة
 النجاة عليه من نار جهنم، وقوم أوبقتهم فيها أعمالهم.
 والإيمان بحوض رسول الله ﷺ ترده أمته، لا يظمأ من شرب منه، ويذاد عنه
 من بدل وغير.

وأن الإيمان قول باللسان، وإخلاص بالقلب، وعمل بالجوارح، يزيد بزيادة
 الأعمال وينقص بنقصها، فيكون فيها النقص وبها الزيادة، ولا يكمل قول الإيمان
 إلا بالعمل.

ولا قول وعمل إلا بنية، ولا قول ولا عمل ونية إلا بموافقة السنة.
 وأنه لا يكفر أحد بذنب من أهل القبلة.

وأن الشهداء أحياء عند ربهم يرزقون، وأرواح أهل السعادة باقية ناعمة إلى
 يوم يعثون، وأرواح أهل الشقاوة معذبة إلى يوم الدين.

وأن المؤمنين يفتنون في قبورهم ويسألون؛ ﴿يُنَبِّئُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ
 الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾ [إبراهيم: ٢٧].

وأن على العباد حفظة يكتبون أعمالهم، ولا يسقط شيء من ذلك عن علم
 ربهم، وأن ملك الموت يقبض الأرواح بإذن ربه.

وأن خير القرون: القرن الذين رأوا رسول الله ﷺ وآمنوا به، ثم الذين يلوونهم، ثم الذين يلوونهم، وأفضل الصحابة الخلفاء الراشدون المهديون أبو بكر، ثم عمر، ثم عثمان، ثم علي -رضي الله عنهم أجمعين-.

وَالأَيُّ يَذْكُرُ أَحَدًا مِنْ صَحَابَةِ الرَّسُولِ ﷺ إِلَّا بِأَحْسَنِ ذِكْرٍ، وَالْإِمْسَاكَ عَمَّا شَجَرَ بَيْنَهُمْ، وَأَنَّهُمْ أَحَقُّ النَّاسِ أَنْ يُلْتَمَسَ لَهُمْ أَحْسَنُ الْمَخَارِجِ، وَيُظَنُّ بِهِمْ أَحْسَنُ الْمَذَاهِبِ.

وَالطَّاعَةَ لِأُمَّةِ الْمُسْلِمِينَ مِنْ وِلَاةِ أُمُورِهِمْ وَعِلْمَائِهِمْ، وَاتِّبَاعَ السَّلْفِ الصَّالِحِ وَاقْتِنَاءَ آثَارِهِمْ، وَالِاسْتِغْفَارَ لَهُمْ، وَتَرْكَ الْمِرَاءِ وَالْجِدَالِ فِي الدِّينِ، وَتَرْكَ كُلِّ مَا أَحْدَثَهُ الْمُحَدِّثُونَ.

وَصَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ وَسَلَّم تَسْلِيمًا كَثِيرًا.

نظم مقدمة الرسالة

للشيخ أحمد بن مشرف الأحسائي المالكي
المتوفى سنة ١٢٨٥هـ - نقلًا من ديوانه (ص ١٧)

العَمْدُ لله حَمْدًا ليس منحصراً
ثم الصلاة وتسليمُ المهيمن ما
على الذي شاد بنيانَ الهدى فسما
نبينا أحمدَ الهادي وعترته
وبعدُ فالعلمُ لم يظفر به أحدٌ
لاسيما أصل علم الدين إن به
على أيديه ما يخفى وما ظهرها
هبَّ الصبأ فأدرَّ العارض المطراً
وساد كلَّ الورى فخراً وما افتخرا
وصحبه كلُّ من آوى ومن نصرها
إلا سَمًا وبأسباب العُلاظفراً
سعادة العبد والمنجى إذا حشراً

باب: ما تعتقده القلوب، وتنطق به الألسنُ

من واجب أمور الديانات

وأوَّلُ الفرض إيمانُ الفؤاد كذا
أنَّ الإله إلهٌ واحدٌ صمد
ربُّ السموات والأرضين ليس لنا
وأنه مُوجدُ الأشياء أجمعها
وهو المنزه عن ولد وصاحبة
نطقُ اللسان بما في الذكر قد سطرًا
فلا إله سويٌّ من للأنام برا
ربُّ سواه تعالَى من لنا فطرًا
بلا شريك ولا عون ولا وُزراً
ووالد وعن الأشباه والنظراً

لا يبلغن كُنْهَ وصفِ الله واصفُهُ
وأنَّهُ أوَّلُ باقٍ فليس له
حيٌّ عليمٌ قديرٌ والكلام له
وأنَّ كرسيه والعرش قد وسعا
ولم يزل فوق ذاك العرش خالقنا
إنَّ العلوَّ به الأخبارُ قد وردتْ
فالله حق على الملك احتوى وعلى
والله بالعلم في كلِّ الأماكن لا
وأنَّ أوصافه ليست بمحدثة
وأن تنزيله القرآن أجمعه
وحيٌّ تكلم مولانا القديم به
يتلى ويحمل حفظاً في الصدور كما
وأن موسى كلِّم الله كلمه
فالله أسمع من غير واسطة
حتى رام أن يحظى برؤيته في محبته
إليك قال له الرحمن موعظة
فانظر إلى الطور إن يثبت مكانته
حتى إذا ما تجلَّى ذو الجلال له
ولا يُحيط به علماً من افتكراً
بدءٌ ولا منتهى سبحان من قدراً
فردُّ سميعٌ بصيرٌ ما أراد جراً
كلَّ السموات والأرضين إذ كبراً
بذاته فاسأل الوحيين والفطراً
عن الرُّسول فتابع من روى وقراً
العرش استوى وعن التكيف كن خذراً
يخفاه شيءٌ سميعٌ شاهدٌ ويرى
كذلك أسماؤه الحسنى لمن ذكرها
كلامه غيرُ خلق أعجز البشرأ
ولم يزل من صفات الله معتبرأ
بالخطِّ يثبت في الصُّحف من زبرأ
إلهه فوق ذاك الطور إذ حضرأ
من وصفه كلمات تحتوي عبرأ
قال الكلِّيم: إلهي أسأل النظرأ
أننى تراني ونوري يدهش البصرأ
إذا رأى بعض أنوارى فسوف ترى
تصدع الطور من خوفٍ وما اضطربأ

فصل في الإيمان بالقدر خيره وشره

وبالقضاء وبالأقدار أجمعها
فكلُّ شيء قضاءه الله في أزلٍ
وكلُّ ما كان من همٍّ ومن فرح
فإنه من قضاء الله قدره
والله خالقُ أفعال العباد وما
ففي يديه مقادير الأمور وعن
فمن هدى فبمحض الفضل وفقه
فليس في ملكه شيءٌ يكون سوى

إيماننا واجبٌ شرعاً كما ذكرنا
طراً وفي لوحه المَحفوظ قد سُطِّرا
ومن ضلالٍ ومن شكرانٍ من شكرنا
فلا تكن أنتِ ممَّن ينكر القدرنا
يَجري عليهم فعن أمر الإله جراً
قضائه كلُّ شيء في الوريِّ صَدْرنا
ومن أضلَّ بعدل منه قد كفرنا
ما شاءه الله نفعاً كان أو ضرراً

فصلٌ في عذاب القبر وفتنته

ولم تَمُتْ قطُّ من نفسٍ وما قُتلت
وكلُّ روح رسول الموت يقبضها
وكلُّ من مات مسؤلٌ ومفتنٌ
وأن أرواح أصحاب السعادة في
لكنما الشهداء أحياء وأنفسهم
وأنها في جنان الخلد سارحة
وأن أرواح من يشقى معذبة

من قبل إكمالها الرزق الذي قُدرا
بإذن مولاه إذ تستكمل العُمرا
من حين يوضع مقبوراً ليختبرنا
جنات عدن كطير يعلق الشجرنا
في جوف طير حسان تعجب النظرا
من كلِّ ما تشتهي تجني بها الثمرا
حتى تكون مع الجثمان في سفرا

كذلك النار لا تفتنى وساكنها
ولا يخلد فيها من يوحد
وكم ينجي إلهي بالشفاعة من
أعدّها الله مولانا لمن كفرًا
ولو بسفك دم المعصوم قد فجرًا
خير البرية من عاص بها سجرًا

فصل: في الإيمان بالحوض

وأن للمصطفى حوضًا مسافته
أحلى من العسل الصافي مذاقته
ولم يرده سوى أتباع سنته
وكم يُنحّي ويُتفى كل مبتدع
وأن جسرًا على النيران يعبره
وأن إيماننا شرعًا حقيقته
وأن معصية الرّحمن تنقصه
وأن طاعة أولي الأمر واجبة
إلا إذا أمروا يومًا بمعصية
وأن أفضل قرن للذين رأوا
أعني الصحابة رهبان بليهم
وخيرهم من ولي منهم خلافته
والتابعون بإحسان لهم وكذا
وواجب ذكر كل من صحابته
فلا تخض في حروب بينهم وقعت
ما بين صنعا وبصرى هكذا ذكرًا
وأن كيزانه مثل النجوم تُرى
سماهم: أن يرى التحجيل والغرًا
عن ورده ورجال أحدثوا الغيرًا
بسرعة من لمنهاج الهدى عبرًا
قصد وقول وفعل للذي أمرًا
كما يزيد بطاعات الذي شكرًا
من الهداة نجوم العلم والأمرًا
من المعاصي فيلغى أمرهم هدرًا
نبينا وبهم دين الهدى نُصرًا
وفي النهار لدى الهيجا ليوث شرى
والسبق في الفضل للصديق مع عمرًا
أتباع أتباعهم ممن قفى الأثرًا
بالخير والكف عما بينهم شجرًا
عن اجتهاد وكن إن خضت معتذرًا

فهم لنا قدوة هم مقتفو الأثرًا	والاقتداء بهم في الدين مفترض
ضلالةً تُبِعَت والدين قد هُجِرًا	وترك ما أحدث الضلال فيه فكم
به الكتاب كتاب الله قد أمرًا	إن الهدى ما هدى الهادي إليه وما
وهل يُجادل إلا كل من كفرًا	فلا مرء وما في الدين من جدل
نظمًا بديعًا وجيز اللفظ مُختصرًا	فهاك في مذهب الأسلاف قافية
رسالة ابن أبي زيد الذي اشتهرًا	يُحوي مهمات باب في العقيدة من
غفران ما قلَّ من ذنب وما كثرًا	والحمد لله مولانا ونسأله
فأنذر الثقلين الجنَّ والبشرًا	ثم الصلاة على من عمَّ بعثته
وليس ينسخ ما دام الصفا وحرًا	ودينه نسخ الأديان أجمعها
ختم النبيين والرسل الكرام جرًا	محمد خير كل العالمين به
ومن أجاز فحل قتله هدرًا	وليس من بعده يوحى إلى أحد
ورقًا وما غرَّدت قمرية سحرًا	والآل والصحب ما ناحت على فنن



BIOGRAPHICAL NOTES

The Ten Promised Paradise by Allah's Messenger (ﷺ)

[i] Abū Bakr al-Ṣiddīq (d. 13AH)

He is 'Abdullāh bin 'Uthmān bin Āmir Ibn 'Amr Ibn Ka'b Ibn Sa'd Ibn Taym Ibn Murrah al-Taymī, Abū Bakr ibn Abī Quhafah al-Ṣiddīq (*radīy Allāh 'anhu*) and it is said that his name is 'Atīq. He was born two years and (some months) after the birth of the Prophet (ﷺ) in Makkah. Abū Bakr was fair, slender, slightly bent backed, and had a slender face with large hollow eyes. His forehead protruded slightly, and he dyed his hair with *henna* mixed with *katm* (a reddish black dye). He was one of the wealthy people of Makkah. One of the ten promised Paradise, the closest friend of the Prophet (ﷺ) before and after Islām, his companion in the cave, the greatest of all the Companions and the first *Khalīfah* of the Messenger (ﷺ). He suppressed the apostasy of the Arabs after the Prophet's (ﷺ) death, re-established the rule of Islām over Arabia, and had the Qur'an collected and written down between two covers. He is known for his profound knowledge of the Qur'an and hadīth, and for insight into *fiqh*. He was a distinguished scholar from Qurayshī descent. He died in *Jumadal-Ula*, in the year 13H (634 C.E.) and he was of sixty three years. His *Khalīfah* lasted for two and a half years and three months.

[ii] ‘Umar bin al-Khaṭṭāb (d. 23AH)

He is Abū Ḥafs ‘Umar bin al-Khaṭṭāb bin Nufayl Ibn ‘Abdul-‘Uzza Ibn Riyah Ibn ‘Abdullah Ibn Qarat Ibn Razah Ibn ‘Adiyy Ibn Ka‘b al-Qurashī al-‘Adawī (*radīy Allāh ‘anbu*) was the greatest Companion of the Prophet (ﷺ) after Abū Bakr (*radīy Allāh ‘anbu*). ‘Umar embraced Islām after the Prophet (ﷺ) prayed that Islām be strengthened by one of the two ‘Umars. His acceptance was a great victory for the Muslims. He was fair in complexion, bald, thick-bearded, and he was tall. When he walked, people said he appeared to be riding. His beard hair was long and grey at the ends. He succeeded Abū Bakr as *Khalīfah*, defeated the Persian and Roman empires, extended the rule of Islām from Iran to Egypt, and carved out the institutions of the new government and society. He is known for his profound knowledge of the Qur’ān and hadīth, and for insight into *fiqh*. He was called *al-Faruq* (discerner between truth and falsehood), and ‘*Commander of the Faithful*’. He was known for his justice, fairness, compassion, to personally feed and clothe the poor. ‘Umar established the paying of salaries to public offices officials, including giving to the poor from the Jews and Christians. He was one of the ten Companions promised Paradise. He became a martyr in *Dhul-Hijjah* of the year 23H (644 C.E) and he was of sixty three years. His *Khalīfah* lasted for ten and a half years.

[iii] ‘Uthmān bin ‘Affān (d. 35AH)

Dhu an-Nurayn ‘Uthmān bin ‘Affān bin Abū al-‘Ās bin Umayyah al-Qurashī al-Amawī (*radīy Allāh ‘anbu*), the third Rightly Guided *Khalīfah* and one of the ten promised Paradise. He was neither tall or short; he was handsome with wheat-coloured hair and thick healthy beard. He was big boned and wide shouldered. He was known to dye his beard yellow, and he had heavy hair with a thick growth of hair behind his ears. He was known for his generosity and freely giving in the Way of Allāh. He spent a great deal of his wealth and time in the service of Islām. He purchased the well of *al-Ruma* which belonged to a Jew for twenty thousand Dirhams and donated it for the use of all Muslims. On the occasion of *Tabūk*, when the Muslims were undergoing severe hardship, ‘Uthmān outfitted

the *Jayshul Ushrah* (army of hardship) by donating three hundred camels (with their equipment) and one thousand gold dinars. Once during the *Khilāfah* of Abū Bakr, there was a severe drought. He presented one thousand camels laden with grains and distributed it to the poor. He was married to two daughters of the Prophet (ﷺ), Ruqayyah and after her death, Umm Kulthūm. At Hudaibiyah, the Prophet (ﷺ) appointed him as his ambassador to the Quraysh. When the rumour went round that 'Uthmān had been killed by the Quraysh, the Prophet (ﷺ) took the pledge (*Bayatur Ridwān*) of the Companions that they would fight till the end. On this occasion, the Prophet (ﷺ) lifted his own right hand and said, 'This is the hand of 'Uthmān', and then placed it into his left hand saying that he was making the pledge on behalf of 'Uthmān. In his *Khilāfah*, many lands were added to the dominions of Islām from North Africa to Europe. As soon as these countries were conquered, effective measures were set in place for the development of their material resources. Water-courses were dug, roads made, fruit trees planted, and security given to trade by the establishment of a regular police organisation. While the insurgents had besieged him in Madīnah, he calmly bade the people of Madīnah to go back to their homes since he did not want to fight or allow the blood of any Muslim to be shed for him. He died reciting the Qur'ān at the hands of the rebels and was martyred in the year 35H (656 C.E) at the age eighty-two years old. His *Khilāfah* almost lasted twelve years.

[iv] 'Alī bin Abī Ṭālib (d. 40AH)

Abū'l Ḥasan 'Alī bin Abī Ṭālib Ibn 'Abdul-Muṭṭalib Ibn Hāshim al-Qurashī al-Hāshimī (*radīy Allāh 'anhu*), Abū Turab was one of the most beloved names to him due to the Prophet (ﷺ) calling him. The fourth Rightly Guided *Khalīfah* and one of ten promised Paradise. He was brought up in the house of the Prophet (ﷺ) and accepted Islām at the age of thirteen. 'Alī was of fair complexion, wide-eyed and had a broad forehead. His hair was thick both on his head and in his beard. When he became old, his hair turned grey, but he did not dye it. He had a cheerful demeanor that matched his handsome face, he was broad-shouldered, his palms were thick and strong. He could throw a rider from his mount,

and he could seize a man in such a way that he couldn't breath. He could carry a heavy door that would require a band of men. He was famous for his chivalry, bravery and knowledge. He married Fāṭimah, the daughter of the Prophet (ﷺ). 'Alī was present in Badr, Uhud and Trench battles, besides all the rest except the expedition of *Tabūk*, because the Prophet (ﷺ) had asked him to stay behind with his family. 'Alī was one of the most profoundly knowledgeable and wise among the Companions. One of the Companions described 'Alī as, *'By Allāh, he had a vision and a mighty power. He had an ability to distinguish right from wrong, and he judged people and situations with justness. Knowledge permeated from him, and his speech indicated his wisdom. He disdained the worldly life and felt comfort in the night for worship. If we came to him, he would draw us near to him. If we asked him, he would answer us. Despite our nearness to him and his nearness to us, we would not dare speak to him due to our awe of him. When he smiles his teeth are like pearls.'* 'Alī was martyred in the year 40H (660 C.E.) and his son al-Ḥasan performed the funeral prayer for his father and buried him in *al-Kufah*, the grave was concealed lest it would be exhumed. He died at the age of sixty-three years.

[v] Sa'd Ibn Abī Waqqās (d. 55AH)

He is Sa'd Ibn Mālik Ibn Ahīb Ibn 'Abd Munāf al-Qurashī al-Zuhrī Abū Ishāq Ibn Abī Waqqās (*radīy Allāh 'anhu*). He was short in height and had a brown complexion. His hair was curly, and he was particularly known for his sharp vision. He was one of the ten Companions promised Paradise and he was one of the six Companions on the *Shūra* (consultative body for the Muslim Community). He accepted Islām early. He was the first to be struck by an arrow in the path of Allāh and first to shoot an arrow. He was one whom the Prophet (ﷺ) said to, *'may my father and mother be sacrificed for you.'* He witnessed Badr and whatever came after it. He was known as the maternal uncle of the Prophet (ﷺ) and one who's supplications were answered. Sa'd served as a governor under 'Umar and 'Uthmān, and he led the Muslim armies. He died at al-'Atiq in the year 55H (675 C.E) according to what is popular at the age of seventy-three. He requested to be buried in the same shrouds that he wore on the day of Badr. And he was the last of the ten Companions promised Paradise to pass away.

[vi] Ṭalḥah Ibn 'Ubaidullāh (d. 36AH)

He is Ṭalḥah Ibn 'Ubaidullāh Ibn 'Uthmān Ibn 'Amr Ibn Ka'b Ibn Sa'd Ibn Taym Ibn Murrah al-Taymī (*radīy Allāh 'anhu*), Abū Muḥammad, commonly known as *Ṭalḥah al-Khayr* and *Ṭalḥah al-Fayad* (the exuberant) due to his great generosity. He was black in complexion with thick but straight hair. He was handsome, and he walked with a quick pace. He did not dye his grey hair. He accepted Islām early at the hands of Abū Bakr. And He was one of the ten Companions promised Paradise. He was loyal and unwavering Companion of the Prophet (ﷺ). In the battle of Uhud when the Muslim army was in disarray, he swore to stay by the Prophet (ﷺ) even if it meant death. He survived the battle with seventy-five wounds. Ṭalḥah was killed during the Battle of *al-Jamal* in the year 36H (656 C.E.), was buried in Basrah and he was sixty three years old.

[vii] al-Zubayr Ibn al-Awām (d. 36AH)

He is al-Zubayr Ibn al-Awām Ibn Khuwaylid Ibn Asad al-Qurashī al-Asadī (*radīy Allāh 'anhu*), Abū 'Abdullāh. He was very tall, his hair was thick but his beard's hair was sparse. His complexion was light brown, and he didn't dye his hair but left it grey. A cousin of the Prophet (ﷺ), the son of Safiyyah bint 'Abdul-Muṭṭalib. He was one of the early Muslims who migrated to Abyssinia. He was the first to draw a sword for Islām, he accompanied the Messenger on all his military expeditions, including Badr and Uhud. He was one of the ten Companions promised Paradise. He accepted Islām at the age of fifteen and was known as the disciple of the Prophet (ﷺ). He was also one whom the Prophet (ﷺ) said to, '*may my father and mother be sacrificed for you.*' He witnessed all of the major events. 'Amr Ibn Jarmūz killed him in the year 36H (656 C.E.) after his departure from the battle of *al-Jamal*.

[viii] Abū 'Ubaydah Ibn al-Jarrāh (d. 18AH)

He is 'Āmir bin 'Abdullāh Ibn al-Jarrāh bin Hilāl Ibn Uhayb Ibn Dabah Ibn al-Hārith Ibn Fihr al-Qurashī al-Fahrī (*radīy Allāh 'anhu*). His lineage meets with the Prophet (ﷺ) with their ancestor Fihr. He was tall, slender and he had a sparse beard. He had no front teeth, and he dyed his hair with *bennab* and *al-kaṭm* (a reddish black dye). After accepting Islām he was among the few who memorised the Qur'ān. He migrated to Abyssinia and then later to the city of the Prophet - Medīnah. Abū 'Ubaydah lost two front teeth on the day of Uhud, pulling out the two rings of armor stuck in the cheeks of the Messenger of Allāh (ﷺ). He was one of the ten Companions promised Paradise. During the caliphate of 'Umar, Abū 'Ubaydah led the Muslim army to many victories in Syria. After much of the area came under Muslim control, Syria was stricken by plague of 'Amwas. Abū 'Ubaydah remained with his troops to suffer wherever they might suffer, and he eventually died from plague of 'Amwas. Abū 'Ubaydah passed away in the year 18H (639 C.E.), at the age of fifty-eight during the *Khalīfah* of 'Umar Ibn al-Khaṭṭāb. He is the trustworthy of this nation and died as a martyr.

[ix] Sa'īd Ibn Zayd (d. 51AH)

He is Sa'īd Ibn Zayd Ibn 'Amr Ibn Nufayl al-Qurashī al-'Adawī (*radīy Allāh 'anhu*). He was very dark skinned, tall and he had thick hair. He was raised in a house that rejected polytheism and idolatry, Sa'īd married Fāṭimah, the sister of 'Umar bin al-Khaṭṭāb, and both accepted Islām, concealing their new faith from Makkans and from 'Umar who at the time was not a Muslim. Sa'īd participated in all of the Prophet's battles except for Badr. He was one of the ten Companions promised Paradise. He died at the age of seventy in the year 51H (671 C.E.) and was buried in the Baqī' cemetery.

[x] 'Abdur-Raḥmān Ibn Awf (d. 32AH)

He is 'Abdur-Raḥmān Ibn Awf Ibn Abd Awf Ibn al-Hārith al-Qurashī al-Zuhrī (*radīy Allāh 'anhu*), Abū Muḥammad. He was light in complexion and lustrous eyes with long eyelashes. He had a convex nose and had a long elegant neck. He had somewhat protruding upper teeth and heavy hair under his earlobes. His hands and fingers were thick and masculine and he had curly hair. He accepted Islam early at hands of Abū Bakr. He experienced the suffering that befell many of the early Muslim community. He migrated to Aysinnia, and later to Medīnah. He was very rich and very generous when giving in the Way of Allāh. He gave in charity more than half his wealth on more than one occasion. He witnessed every battle with the Prophet (ﷺ). During the battle of Uhud, he was wounded so severely that he walked with a limp. He was one of the ten Companions promised Paradise. He died at al-Madīnah in the year 32H (652 C.E.), at the age of seventy-two and was buried in the Baqī' cemetery.

INDEX OF BIOGRAPHIES

The Companions

‘Ā’ISHAH: bint Abū Bakr *as-Siddiq*, the Mother of the Believers and most beloved wife of the Prophet (ﷺ). She reported many *ahādīth* from the Prophet and many Companions and Successors reported from her. She died in the year 58H.

‘ABDULLĀH BIN ‘ABBĀS: bin ‘Abdul-Muṭṭalib bin Hāshim bin ‘Abd Munāf al-Qurashī al-Hāshimī, the cousin of the Prophet (ﷺ) and the interpreter of the Qur’ān. He was born three years before the *Hijrah* and was called the ‘Ocean of knowledge’ due to his vast knowledge. He took part in the *Jihād* in North Africa in the year 27H and died in the year 68H.

‘ABDULLĀH BIN MAS‘ŪD: bin Ghāfil bin Ḥabīb al-Hadhli Abū ‘Abdur-Raḥmān. One of the scholars amongst the Companions and he witnessed *Badr* and the following battles. He had many virtues and died in the year 32H.

‘ABDULLĀH BIN ‘UMAR: bin al-Khaṭṭāb al-‘Adawī, Abū ‘Abdur-Raḥmān, the noble Companion and scholar. He reported many *ahādīth* from the Messenger (ﷺ) and died in the year 73H.

ABŪ DHARR AL-GHIFĀRĪ: Jundub bin Junādah bin Sakn, he was of those who accepted Islām early on but delayed his migration and hence

did not witness *Badr*. His virtues are many and he died in the year 32H.

ABŪ HURAYRAH: 'Abdur-Rahmān bin Ṣakhr ad-Dusī. His name is greatly differed over. He accepted Islām in the year 7H and reported the most ḥadīth from the Prophet (ﷺ). He died in the year 59H.

ABŪ MŪSĀ AL-ASH'ARĪ: 'Abdullāh bin Qays bin Salīm. He had a beautiful recitation and was one of the scholars amongst the Companions. He died in the year 42H or 44H.

ABŪ SA'ĪD AL-KHUDRĪ: Sa'd bin Mālik bin Sinān bin 'Ubaid al-Anṣārī al-Khazrajī. He and his father were both Companions and he witnessed all the battles that followed *Uḥud*. He was one of the scholars amongst the Companions and reported many *aḥādīth* from the Messenger (ﷺ). He died in the year 74H.

ANAS BIN MĀLIK: bin an-Naḍar bin Ḍamḍam al-Anṣārī al-Khazrajī, the servant of the Messenger (ﷺ). He witnessed *Badr* but was not of age to actually participate. He died in the year 93H.

AL-BARĀ'A BIN MĀLIK: bin an-Naḍr al-Anṣārī. He witnessed *Uḥud* and gave the pledge of allegiance under the tree. He was martyred in the year 20H on the Day of *Tustor*.

JĀBIR BIN 'ABDULLĀH: bin 'Amr bin Harrām al-Anṣārī as-Sulamī, he witnessed the second pledge at *Uqbab* while he was still a child. It is said that he witnessed *Badr* and *Uḥud* and he reported many *aḥādīth* from the Messenger (ﷺ). He died in the year 74H.

MU'ĀWIYAH: bin Abū Sufyān bin Ṣakhr bin Ḥarb bin Umayyah bin 'Abd Shams al-Qurashī al-Amawī. He accepted Islām in the year of the Conquest and witnessed *Ḥunain* and *al-Yamāmab*. He was one of the scribes who would write the revelation and died in the year 60H.

Others

ABŪ ḤANĪFAH: Nu‘mān bin Thābit at-Tamīmī al-Kūfī, one of the great *Imāms* of this nation and the earliest of the Four *Imāms*. He commenced his studies in philosophy and scholastic theology, but later abandoned them to study *fiqh*. He died in the year 150H.

AḤMAD: bin Muḥammad bin Ḥanbal bin Hilāl ash-Shaybānī, Abū ‘Abdullāh, the *Imām* of the *Sunnah* and author of the famous *Musnad*. He was known for his knowledge of ḥadīth, *fiqh*, and his *taqwā* and asceticism. He died in the year 241H.

DĀWŪD AL-ZĀHIRĪ: bin ‘Alī bin Khalaf al-Aṣbahānī, Abū Sulaymān, the *Imām* of the *ẓāhiri* School of Thought and one of the *Mujtabids*. He died in the year 270H.

FUDAYL IBN ‘AYĀD: bin Mas‘ūd at-Tamīmī, Abū ‘Alī, the *shaykh* of Mecca and one of the righteous worshippers. He was trustworthy and precise, noble, having *wara’* and narrated many *ahādīth*. He died in the year 187H.

AL-ḤASAN AL-BASRĪ: Al-Ḥasan bin Abū al-Ḥasan al-Anṣārī. He was trustworthy and precise, noble and famous. He was a great scholar and narrated many *ahādīth*. He died in the year 110H close to the age of ninety.

MĀLIK BIN ANAS: ibn Mālik ibn Abū ‘Amr al-Asbāhī. The *Imām* of Madīnah in his time, one of the great *Imāms* of Islām and author of the famous *Muwatta’a*. His virtues are many and the scholar’s praise of him is abundant. He died in the year 179H.

AL-SHĀFI‘Ī: Muḥammad bin Idrees bin al-‘Abbās bin Shāfi‘ī al-Hāshimī al-Qurashī, Abū ‘Abdullāh, the *Mujaddid* of his era and one of the great *Imāms* of this nation. He died in the year 204H.

INDEX OF SECTS

AHLU'L-KALĀM: Adherents to speculative theology, people seeking to explain the articles and premises of belief and to give evidences for them based on philosophy and logic.

BĀṬINIYYAH: A sect of the Shi'a, the followers of Ismā'il ibn Ja'far. They were of the belief that the legal texts were merely superficial expressions carrying inner meanings that oppose what is outwardly understood of them, examples lie with their explanations of Paradise, Hell and the Last Day.

HASHWIYYAH: A term frequently used by the innovators to refer to *Ahlu'l-Sunnah*, the *Ahlu'l-Hadiith*, those who affirmed the Attributes of Allāh. The first to use this term was 'Amr ibn 'Ubaid al-Mu'tazilī who said that 'Abdullāh ibn 'Umar ibn al-Khaṭṭāb was a Hashwī.

JABARIYYAH: Followers of the school of Jahm ibn Ṣafwān in his belief that all actions are decreed by Allāh and man has no control over them at all, instead he is forced to do what he does.

JAHMIYYAH: Followers of Jahm ibn Ṣafwān in his denial of the Names and Attributes of Allāh.

KARRĀMIYYAH: Followers of Muḥammad ibn Karrām (d. 255H), they divided into many sub-sects and were famous for their likening of Allāh to His creation (*tashbih*).

KHAWĀRIJ: Those who rebelled against ‘Alī, declaring him to be a disbeliever and those who rebel against and fight the Muslim rulers. They hold that Muslims who have committed major sins are disbelievers and are doomed to Hell-Fire forever.

MUTAKALLIMŪN: Speculative Theologians, adherents to *kalām*.

MU‘TAZILA: Followers of Wāṣil ibn ‘Aṭā’ al-Ghazzāl who abandoned the circles of Ḥasan al-Baṣrī. They negated the Attributes of Allāh for fear of likening Him to His creation, yet affirmed His Names. From amongst their beliefs was that a person who committed a major sin was neither a believer nor a disbeliever, rather of a station between the two stations, but he would be consigned to Hellfire forever. They were from the rank and file of the Mutakallimūn and gave precedence to their intellects over the divine texts.

QADARIYYAH: Those who held the belief that man has complete free will in all that he does and that Allāh has no control over him.

QARĀMIṬA: A sect holding the same belief as the Bāṭiniyyah and followers of Maymūn ibn Daysān.

RĀFIDĪS: Also well-known as the Shī‘ah, who call themselves the *Ithnā Ash‘ariyyah* (The Twelvers) of Ja‘farīs. This sect was founded by ‘Abdullāh ibn Saba’, a Jew, who appeared in the time of the *Khilāfah* of ‘Uthmān. He claimed love for ‘Alī and *Ahl ul-Bayt* (the family of the Prophet ﷺ). They curse the Companions declare them disbelievers, in particular Abū Bakr, ‘Umar and ‘Uthmān and the wives of the Prophet ﷺ. They also believe the Qur’ān to be incomplete.

FALĀSIFA: Those philosophers who promoted the ‘wisdom’ of the Greeks, the Greek philosophers who did not believe in the Resurrection as it is mentioned in the Book and Sunnah, nor did they affirm the Names and Attributes of Allāh. From amongst their leaders was Aristotle, the student of Plato and from amongst their latter proponents was al-Fārābī and ibn Sīnā.

INDEX OF ARABIC WORDS

AWLIYĀ': plural of *walī*; friend, ally, loyal companion. From the word *wilāyah* meaning loyalty and closeness, the opposite of enmity.

BARZAKH: barrier, isthmus, A barrier that is erected between the deceased and this life preventing him from returning and a generic reference to the life that commences after death.

BID'AH: innovation, that which is newly introduced into the religion of Allāh.

HADĪTH: A text attributed to the Prophet (ﷺ) describing his actions, words, descriptions and tacit approvals. It consists of two portions, the body of the text (*matn*) and the *isnād*. Rarely the term is also used to refer to a text attributed to a Companion or a *Tābi'ī*.

IHSĀN: beneficence, excellence. To worship Allāh as if one is seeing Him, and knowing that even though one sees Him not, He sees the servant.

'ILM: knowledge.

ĪMĀN: The firm belief, complete acknowledgement and acceptance of all that Allāh and His Messenger have commanded to have faith in, submitting to it both inwardly and outwardly. It is the acceptance and belief of the heart that includes the actions of the heart and body, therefore it encompasses the establishment of the whole religion. This is why the Imāms and Salaf used to say, 'Faith is the statement of the heart and tongue, action of the heart, tongue and limbs.' Hence it comprises statement, action and belief, it increases through obedience and decreases through disobedience. It includes the beliefs of faith,

its morals and manners and the actions demanded by it.

KALĀM: speech, discourse. Technically used to refer to dialectics and scholastic theology.

KHALĀF: successors. A reference to those who followed a path other than the path of the Salaf.

KHALĪFAH: pl. *khulafā'*. Successor, representative. The Successors of the Prophet (ﷺ), head of the Islāmic state. Also called *Amīr al-Mu'minīn* or Leader of the Believers.

KUFR: denial, rejection, hiding, technically referring to disbelief. It can be major (removing a person from the fold of Islām) or minor (not removing a person from the fold of Islām).

QADR: Divine Decree and Destiny.

QUR'ĀN: The actual Word of Allāh revealed to the Prophet (ﷺ) in the Arabic language through the medium of the Angel Gabriel and the greatest miracle bestowed him. It consists of 114 chapters commencing with al-Fātiḥah and ending with an-Nās.

ṢAḤĀBAH: The Companions of the Prophet (ﷺ), those who saw him, believed in him and died upon that belief.

SALAF: predecessors. Technically used to refer to the best generations of Muslims, the first three generation: the *Ṣaḥābah*, the *Tābi'ūn* and the *Tab' Tābi'ūn* due to the ḥadīth, 'The best of people are my generation, then the one that follows, then the one that follows.'

SHIRK: association, technically referring to directing a right that is due to Allāh Alone to another object of creation, either completely or partially. It can be major (removing a person from the fold of Islām) or minor (not removing a person from the fold of Islām).

TĀBI'ŪN: The generation following that of the Companions.

TAB' TĀBI'ŪN: The generation following that of the *Tābi'ūn*.

TAWḤĪD: unification, monotheism, the belief in the absolute Oneness of Allāh. It is to believe that Allāh Alone is the creator, nourisher, and sustainer of the worlds; it is to believe that Allāh Alone deserves to be worshipped; and it is to believe that He has unique and perfect Names and Attributes that far transcend anything that one can imagine.

WAḤDATU-L-WUJŪD: The unity of existence, the heretical belief that Allāh is everywhere and everything.